UNITED CHURCH HERALD

VOL. 2, NO. 16 SEPTEMBER 3, 1959

PACIFIC SCHOOL OF RELIGION

PROTESTANT ETHICS and Population Control

JOHN COLEMAN BENNETT

PAGE 4

A PLEA FOR FREEDOM IN GENERAL SYNOD

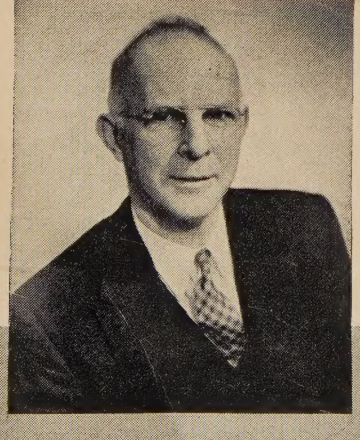
Howard F. Schomer

FROM THE CO-PRESIDENTS' VIEWPOINT

IN RECENT months the writer has heard or read hundreds of reports of local churches, conferences, seminaries and colleges. One thing has been common to them all—an "expansion and development program."

No longer does a self-respecting church or school admit to erecting new buildings or seeking new members or enrolling more students. Instead it projects an "expansion and development program." Everywhere in the United States our churches are moving out to the suburbs, building new educational units, refurbishing old buildings and installing multiple ministries. How much is it our statisticians report churches in the U.S. spent on new buildings last year? More than eight hundred million dollars.

Both "expansion" and "development" have something to do with the goal Jesus set for the church in the Great Commission. The "development" of the church, if it can be thought of as distinct from the "expansion" of Christianity, is no less wondrous and dramatic. Wherever the church has failed to develop, Christianity has regressed or at the least recessed. It is possible that the opposite is not true. Almost any historian could probably put his finger on times and places where the development of the church as an institution was accompanied by a decline of Christianity.



We church people are caught in a dilemma. If we are to be the church, we must engage ourselves in an intensive "expansion and development program." Yet, if we do, we are in mortal danger of "expanding and developing" the church out of its main business.

We cannot live comfortably under the eyes of some of our visitors from abroad who look in utter amazement at the cathedral proportions of so many of our churches—the wealth of their members and their dizzying busy-ness. Occasionally such visitors ask whether or not we are certain that we are aiming at the right goal and whether we are positive that we are engaged in the "right" fight. These are honest questions and we must answer them honestly.

It does not take extended study to find out that as surely as we cannot equate bigness with rightness or busyness with spiritual discernment, we cannot equate smallness with possession of Christian grace or inactivity with genuine spiritual achievement. The weight of the times and of Scripture probably is on the side of our present engagement in "expansion and development programs."

It is just possible, however, that we do not sufficiently think through what we are "expanding and developing" for! There is some question whether or not we are justified in "expanding and developing" just because all the other churches are doing so.

There is no doubt that we must have sanctuaries appropriate to the worship of God, and school faculties and facilities at least as adequate as those we provide for secular education and for public and private social enterprises. No one questions that we must have leadership competent to minister helpfully t the spiritual needs of the congregations

What must not be forgotten is tha "expansion and development" are nc an end in themselves. The church i God's people and it has been establishe for a purpose. The church is the re deemed community, redeemed not t perfection or to consume all its energ and resources in mutual admiration an self-nurture. It is a people redeemed t be God's ready tools for penetrating th whole of society everywhere.

A church that has "expanded and de veloped" itself until it has no strengt or vision left to be such a "tool" ha "expanded and developed" itself out o business. On the other hand, a churc that responsibly looks at its world take the measure of the needs it finds, whic under God it must undertake to meet and then moves forthrightly to engag in an "expansion and development pro gram" to meet those needs!

That is what an "expansion and de velopment program" really is about!

The man being invited by Jesus t "sign up" and come along with hin agreed upon condition that he coul begin his service with a furlough whil he buried his father. It was a condition completely unacceptable to the Lor and was peremptorily rejected. "Let th dead bury the dead."

Might there not be a similar rejec tion by the Holy Spirit if we should say "Yes, just as soon as we get our 'ex pansion and development program completed, you may count on us to ge at the full mission of the church, bu now please give us a furlough"? I don' know but I wonder!

Dr. Hoskins is minister and secretary of the Gen eral Council of Congregational Christian churche and co-president of the United Church of Christ.

. . . . . Fred Hoskins

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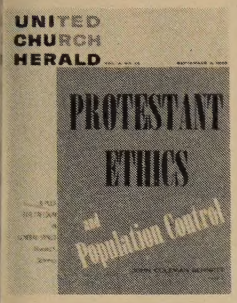

COVER STORY: The importance of Dr. Bennett's article and other studies in this area lies in the fact that whereas it required perhaps fifty centuries for mankind to reach the one billion population mark for the first time about 1830, world population will be close to seven billion by the year 2000.

Such uncontrolled fertility, plus the rapid decline in mortality effected by medical science, threatens millions of people with deepening misery.

The article by Dr. Howard F. Schomer, president of Chicago Theological Seminary and a responsible churchman, deals with one of the most urgent issues facing the United Church of Christ in these formative years of its life.

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Protestant Ethics and Population Control

William H. Draper, chairman of President's foreign aid committee, points to population growth chart. Committee recommends U.S. supply birth-control information to overpopulated areas.

The so-called population explosion, as described on July 23 by the chairman of the Presidential study group on foreign aid, threatens millions of people with deepening misery and with loss of human dignity. In view of the committee's recommendation that the U.S. give birth-control information to countries requesting it, Dr. Bennett's article is both significant and timely.

JOHN COLEMAN BENNETT

THE PROBLEM of population has become an acute ethical problem, whether one is thinking of the world-wide increase of population and its effect upon the standard of living of nations and upon peace and international order, or whether one is concerned chiefly about the welfare of the individual family, the health of mothers and the opportunities open to children.

Protestantism has no specific moral laws that inhibit either family planning by individual parents or large-scale policies by which nations, and even the United Nations, may encourage such family planning. The spectacular lowering of the death rate, especially among infants, that has been effected by medical science makes it obligatory for us to find effective ways of reducing the birth rate. It has been well said that death control makes birth control a necessity.

I write as a Protestant. Therefore I shall outline briefly the nature of Protestant ethics as I understand it. The difference between my views and those of Roman Catholic writers can be understood only against the background of a Protestant conception of ethics. There is no cumulative body of moral laws related to specific situations by means of a tradition of casuistry. Individual theologians and leaders have laid down the law in no uncertain terms about many matters, but I put the emphasis on the word "cumulative."

Protestant systems of ethics have their day and lose force, and Protestants are brought back again to the central imperatives of Christian faith without much concrete guidance on specific dilemmas. The various forms of Puritan legalism have faded away, although there is today renewed appreciation of the Puritan sense of responsibility to God that was deeper than the legalism. Also there has been a return to some of the moral insights of Puritanism, especially those associated with the rise of democracy, which were best expressed in the debates in Cromwell's army.

Ultimate Imperative

Neither Luther nor Calvin can be said to be a guide on specific moral issues, except in this highly selective way.

Protestantism is today very much preoccupied with ethical problems, but the main emphasis is on the ultimate imperative of love, on the sources of motive and power for ethical living, and on the correctives for ethical distortion

that are provided by the key doctrine of justification by faith.

This doctrine means that the Christian himself is forgiven rather than fully righteous; it is the basis for all warnings against perfectionist or Utopian illusions and against the danger of self-righteousness. There has been a strategic overemphasis in recent Protestant theology on the way self-righteousness becomes the source of hardness and cruel fanaticism. This has led to a widespread tendency to discount a concern for moral discipline as "moralism."

Pragmatic Ethic

Protestantism has a great deal of pragmatism in its ethics. Judgments have to be made after the best thinking we can do about the probable consequences of our choices. Love intends the best available combination of consequences for all neighbors, and it should not be concerned primarily with the avoidance of particular acts that are absolutely condemned in advance by a law whose full applications are known. This pragmatism is not the sign of complete relativism, for the ultimate motive is known and there are criteria by which the consequences should be judged, although the fact that the criteria are in tension with each other leaves room for flexibility.

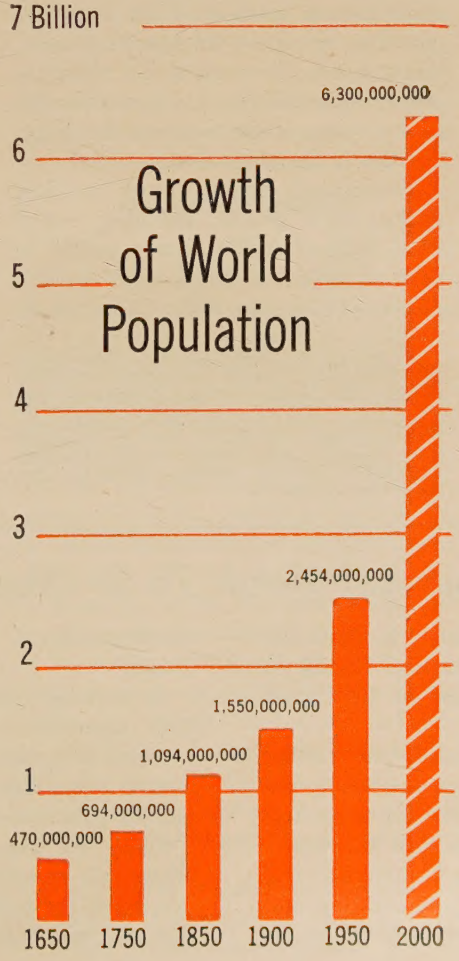
As a result of this type of ethical thinking, Protestants expect to disagree on many issues. Yet they are in continuous conversation with one another and there does develop from time to time a considerable consensus on important matters. The consensus does not extend to all members of the churches; it is not a matter of taking a Gallup poll. It is rather a trend of thinking that characterizes those who take initiative in thought and in leadership and whose responsibility it is to emphasize the relationship of current thinking to the sources of the revelation, and who are able to transcend to some extent local and even national cultural pressures.

This may appear to be very vague, but there is a process of ethical clarification, especially on social objectives, that does exist. Where there is no consensus about immediate action, there are at least boundaries within which the most serious ethical thinking is done.

This process has been going on for some time on problems of racial and economic justice and on some international issues, and the boundaries within which ethical thinking should be done in those areas have become at least visible. On those issues there are no characteristic Protestant—as opposed to Roman Catholic—ethical judgments. But when we move into the area of population control we find a growing Protestant consensus and unfortunately a serious conflict between Protestant and Roman Catholic convictions.

Protestants generally favor the use of contraceptives. They advise married couples to use them conscientiously and —although they have given much less thought to this aspect of the problem— they usually favor government policies that make effective contraceptives available to the population as a whole.

Protestants generally believe that the spacing of children in a family, or at least the limitation of their number by choice, is important for the welfare of the children and for the health of the mother. Moreover, Protestants generally hold that it is neither possible nor right to depend on long periods of sexual abstinence to achieve this result.



The assumption underlying this view is that of the two purposes of sexual intercourse—the expression of love between husband and wife and the procreation of children—the first should not be subordinated to the second. This assumption presents perhaps the clearest difference between Protestant and official Catholic teaching. Whereas Catholics believe that any "unnatural" frustration of the second purpose makes it against natural law to seek realization of the first, I know of no Protestant thinker who would agree.

Fundamental Right

Since it is so often suggested that the Protestant view is merely a way of following the line of least resistance, a concession to man's sinful desires, I want to emphasize that Protestants increasingly believe the use of methods of birth control to be a duty for many people. It may be a moral obligation to limit the number of births in a family and it may also be morally wrong to advise a married couple to refrain from intercourse for long periods. There are strains enough in marriage without adding this one, with all the mutual resentment or hostility it may create, if there is not full and willing assent to the practice by both partners. Moreover, even conscious assent may not necessarily prevent this kind of strain.

Dietrich Bonhoeffer, a Protestant theologian deeply admired both for his martyrdom in the struggle against the Nazis and for his contribution as a thinker, has written strongly on this subject in his *Ethics*. Many others have taken the same position but I quote him because, while there is often boldness in his thought, he cannot be accused of being a mere follower of modern trends. He wrote:

"But as a matter of principle Catholic morality recognizes only one means for the achievement of this purpose (the limitation of the number of children in a family), namely total abstention. But in this way it undermines the physical basis of marriage and threatens marriage itself with nullification and destruction by robbing it of its fundamental right. . . . It certainly eliminates the unnatural act of preventing conception, but this is replaced by the unnatural state of a marriage without bodily union."

Protestants also believe that birth

Continued on next page ▸

control should not be practiced as an escape from parenthood in the normal marriage. Usually there is a responsibility to have children as well as to limit their number. Either to give birth to children or to prevent the birth of children may be irresponsible. The individual should approach such decisions conscientiously, prayerfully, in the spirit of obedience to God.

I realize that when the issue is taken out of the sphere of conscientious personal decision and becomes a factor in public policy and in mass education, it is more difficult to prevent the irresponsible use of contraceptives. But this danger must be weighed against the danger of overpopulation.

Significant Developments

I have spoken of an approximate Protestant consensus on the general question of birth control. Several American denominations, including the Methodist Church, the United Lutheran Church and the Augustana Lutheran Church, have expressed themselves decisively on the matter. Others are at present preparing statements under the immediate pressure of the threat of "population explosion."

The most significant development is the gradual change of convictions among the Anglican bishops, as presented through the reports of the Lambeth Conferences. In 1908 they spoke out unambiguously against the use of contraceptives. In 1920 they were still opposed, but Bishop Kirk, the leading Anglican authority on moral theology, sensed the beginnings of permissiveness on the subject. The Lambeth Conference gave clear permission for the conscientious use of contraceptives in 1930 and was even more forthright in 1958 in presenting the case for birth control. This development is significant, partly because Anglican bishops are not reckless innovators and partly because they look for guidance to a considerable extent to the Catholic tradition of moral theology and are often cautious about taking any action that widens the separation between their church and the Roman Church.

The Protestant theologians of widest influence generally give moral support for the conscientious use of contraceptives. Sometimes this is done with a degree of reluctance but, all things considered, it is recognized that the use of contraceptives may be necessary. Increasingly the stress is on the positive values for marriage if sexual intercourse can be separated from procreation.

The problem of population involves not only the quantity but also the quality of the world's future inhabitants. The effect of man-made radiation on the population to come requires close study, although the prevention of the genetic deterioration of the race from this cause now depends chiefly on political decisions not directly related to any kind of genetic planning. What does Protestant ethics have to say about forms of genetic planning, about the voluntary or, in extreme cases, the compulsory sterilization of those who by any standards are unfit to pass on their biological characteristics to future generations?

Protestant ethics knows no law against such genetic planning, but I think that most Protestants would be very sensitive to the dangers in any elaboration of state policy in this field. To some extent the availability of effective and easily used birth-control methods would enable society to deal with this problem through education and voluntary action.

In principle, provision by the law of the state for the sterilization of those whose genetic unfitness is clear would be widely supported by Protestants. But there is danger in this kind of human engineering as it gains momentum. We cannot reject it but we must beware of what might develop if society were to decide explicitly what sorts of human beings should or should not be born. There is here a threat to the liberties of the individual in the area of his most intimate personal life, where his freedom has been most secure from political interference.

God's Revelation

The Protestant student of ethics knows no absolute law or principle that should control the solution of this deep and vexing problem. There must be freedom for each generation to deal with it with the sensitivity that love should inspire—sensitivity to the liberties of living persons and to the sufferings and frustrations of those who may be born with grievous physical and mental handicaps. I mentioned earlier the concept of boundaries within which ethical action should be taken, rather than fixed laws that should dictate particular decisions. This is the best that Protestants can offer. But action within these boundaries should always be directed by men who are open to the inspiration and judgment of God as he had made himself known in revelation—by men who are sensitive to the needs and aspirations of their neighbors and especially of those who have least power to defend themselves.

Dr. Bennett, a Congregational Christian clergyman, is dean of the faculty and professor of Christian theology and ethics at Union Theological Seminary in New York. He is a member of the Commission to Prepare a Statement of Faith for the United Church of Christ. Article reprinted by permission from *Daedalus* (the Journal of the American Academy of Arts and Sciences). Photo by Associated Press Wirephoto.

Ecumenical Month To Be Observed

OCTOBER 4 to November 1, 1959 was approved as Ecumenical Month at the second General Synod of the United Church of Christ.

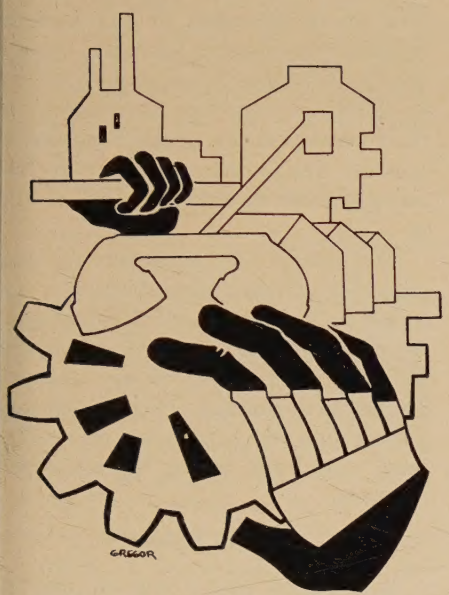
For the third successive year, synod presidents, conference superintendents and ministers of local churches are invited to use the period in which falls the world-wide observance of Holy Communion and Reformation Sunday for celebrating and nurturing the spiritual oneness in the developing life of the United Church of Christ.

As in other years many ministers and their counselors will wish to plan for services and programs that will continue the mutual acquaintance of the people of the uniting communions.

Some will plan for pulpit exchanges, others will arrange union weekday activities, union Reformation services, lay visitation or joint meetings of youth groups.

1959

LABOR SUNDAY MESSAGE



ALWAYS THE CHURCHES should give thanks to God for the freedom that is both heritage and living fact about our nation. In spite of many infringements in our practices, we cherish its spirit within our people, its exercise in our common life and its embodiment deep within our institutions.

Vital Movement

On this Labor Sunday it is right and fitting that the churches recognize and stress the vital place of a free labor movement in and its contribution to our society through the institution of collective bargaining. It is a sign and condition of our freedom that there exist voluntary organizations such as those of labor and management. The effort of these groups to solve together their mutual problems should be encouraged and their freedom to do so safeguarded, insofar as it does not encroach upon the rights of other groups and the common welfare.

We believe that free collective bargaining is a necessity for economic freedom in an orderly society. The alternative is for labor and management to have imposed upon them undue restrictions or even outright dictation by government. We as citizens, however, may justly expect both management and labor to consider and respect the rights of the vast majority of our people who are not participants in collective bargaining. If the common interest of the people outside the parties to collective bargaining is disregarded, the people by and large must seek through their government to protect their freedom from any encroachment by either powerful corporate management or powerful organized labor **or both.**

Without organized workers there can be no collective bargaining. Labor's long struggle to gain recognition was motivated in large part by its necessity to match the bargaining power of employers. Responsible unions and management share the credit for the high place that collective bargaining in many fields of industry holds today among our democratic institutions.

Responsible Action

That we are "all brothers" is God's doing; hence individuals who are indifferent to the effect upon others of what they do lay destroying hands upon the fabric of society. All the more intolerable is irresponsible action by an economic group: the harm it does falls upon people of all walks of life, ultimately including those in the offending group. Since free collective bargaining is one of the established features of the American economy, the continuance of responsible action by both labor and management is an absolute necessity.

We commend organized labor for the high level of responsibility that it has shown in collective bargaining and that devoted labor leaders strive to maintain. It is indeed right for church people to be concerned about malpractices and corruption by some leaders of labor, in some instances acquiesced in by union members. This concern also is shared widely among the leaders and members of organized labor. But church people must not forget corruption disclosed on the part of management as well. On this Labor Sunday it is important for our churches and their members to see not only the instances of corruption in labor but also to recognize the essential function and permanent contribution of organized labor.

Churches' Contribution

We therefore call upon the churches to re-examine their own contribution toward the needs and functioning of strong and responsible labor unions. We urge our churches to promote among their people an appreciation of the legitimate and necessary role of organized labor in our free society. Free labor unions are important to all free peoples in today's world. We urge the need as well for a balanced rather than a prejudiced or partial view of the problems that responsible union leaders and their members confront both externally and internally and of how they are trying to solve them.

We are grateful to God that large numbers in organized labor are also in the churches. As a union leader or member each individual is responsible to God for his conduct in his union as in his other activities. We urge our churches therefore to help their members who are also union members to grow in their understanding of the purpose and place that unions properly have in today's world; and to encourage them to participate more effectively and responsibly in the life and affairs of their unions. Responsible group action there, as in churches or elsewhere, depends upon members with an informed and alert sense of individual responsibility.

Approved by the Executive Board of the Division of Christian Life and Work, the National Council of the Churches of Christ in the United States of America, and issued through the Department of the Church and Economic Life.

A PLEA FOR FREEDOM IN GENERAL SYNOD

HOWARD F. SCHOMER

Executive Council must trust judgm

IT HAS been my privilege to attend the annual assemblies, councils and synods of many European Protestant churches over the last dozen years.

From the humble Assembly of the Spanish Evangelical Church to the stately Synod of the National Vaudois Church in Reformed Switzerland, from the embattled Synod of the United Church of Berlin-Brandenburg to the ever-vital National Synod of the Reformed Church of France—however varied their forms of work and worship —I have heard one central concern expressed.

"Church Meeting"

Bishop Dibelius in Berlin surely uttered the heartfelt prayer of every church leader when, in a vigorous report to the Synod, he challenged merely conventional or traditional parishes to become true congregations, conscious of the real presence of Christ in their midst, quick to respond to the leadings of the Holy Spirit through whose power a congregation is more than a social group or a convenient ecclesiastical unit.

Now that I have had the experience of attending the first two General Synods of our emerging United Church of Christ in the United States, I am struck by the fact that our most apparent need is at the other end of the line.

Our congregations are often bursting with vigor and if the existence of any local church depends for a time upon help from the larger fellowship we regard this as a temporary and transitional condition. It is the General Synod itself that we have to learn to see as far more than a convenient organizational arrangement, or a legal session indispensable for confirming the on-going work of officers, commissions and committees.

It is not yet evident that our General Synods are also forms of church meeting, that when the several hundred delegates gather from all over the land, they are not alone. It is not enough that their fellowship be marked by a fine spirit, even though we are grateful that this has obviously been so both at Cleveland and at Oberlin.

For General Synod, just as truly as the congregation, meets in Christ, and its officers and delegates have no simply parliamentary function. They are convened to collaborate, in all humility but in deep conviction, with the Holy Spirit of God. Perhaps we would do well to meditate at the outset of each General Synod on the historic Jerusalem council described in *Acts* 15, where the brethren so clearly expressed in the language of their resolution the peculiar nature of church deliberations: "For it has seemed good to the Holy Spirit and us . . ."

The crucial test as to the spiritual character of a synodical meeting is not found in the absence of differences of opinions or the courtesy with which differences, if such there be, are resolved. The decisive characteristics of a church deliberation are expectancy and reciprocal confidence among the assembled brethren.

Living Spirit

The General Synod, with all due respect and appreciation for the work done in preparation for its session, gathers in order to submit the best labors of its officers and committees to the living Spirit in its midst. It awaits eagerly the moment in its debate when a higher consensus may be attained or —better said—given. There can be nothing cut and dried about the documents and proposals brought before a General Synod, however correct the channels through which they have been directed.

The delicate task of those who chair such a meeting as a Synod is not at all to get the preconceived program of the ecclesiastical administration through the assembly unchanged, but rather to discern the movement of the Spirit among the delegates, to make orderly parliamentary procedures serve the purposes of full debate and of full partnership between the whole Synod, its officers and its committees.

A General Synod lives by grace and it is utterly serious when it declares that

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Dr. Schomer is president of Chicago Theological Seminary, Chicago, Ill. Before his return to the United States in 1958 Dr. Schomer was secretary for inter-church aid in Europe for the World Council of Churches.

ynod membership on critical issues before our churches

it is gathered under the sole headship of Christ. It rejoices that where the Spirit of Christ is, there is liberty. It is persuaded that it is worth all the trouble and cost to assemble in one place the chosen delegates of the churches of the land precisely because the Spirit can be counted on to shine in their midst, pouring through the prisms of their particular convictions still more of the great "Original Light."

Reformation Concept

This summer the Protestants of France commemorated the four hundredth anniversary of the first National Synod of the Reformed Churches of France. Sorbonne historian Emile Leonard has made much of the fact that in the sixteenth century the Reformed people of France—those whose Christian faith and practice were profoundly remolded by the force of the Reformation—always referred to the Reformed Churches in the plural, never in the singular, and that their conception of the National Synod was decidedly congregationalist.

I suppose this is what lies back of the phrase I have so often heard on the lips of the leaders and moderators of this denomination in its post-war meetings: "The National Synod is sovereign." At first I feared that this was a sad reflection in church life of the sovereignty of the parliament in French political life. Not at all! Decision after decision, every action of the National Synod disproved my fear.

What was really meant was that no board, no council, no commission, no committee, no church officer could be presumed to know better the mind of Christ than the delegates of the churches and conferences gathered in National Synod. The statement was an avowal of confidence in the members of Synod that when they are drawn to a consensus in the Holy Spirit this consensus is the surest guarantee available to the church that it recognizes in concrete cases, as well as in general doctrine, that its sole head is Jesus Christ the Lord.

Out of this background of reflections I may be permitted—if need be pardoned—a concluding observation concerning the recent General Synod of the United Church of Christ at Oberlin. Sometimes I had the impression that our very capable Executive Council was more than hesitant to trust the judgment of the total Synod membership on the most critical issues before our churches.

For example, delegates came eager to work on the proposed draft Constitution. Only under pressure from the floor did the General Synod as a whole gradually learn something of the reasons why the Executive Council and the Commission to Prepare a Constitution had decided that it was not possible for this Synod to amend and approve this draft Constitution at this session, sending it on to the congregations and conferences for their ultimate action. A certain awkwardness might have been avoided if, addressing the assembled delegates as adult brethren gathered in the Spirit, our leaders had summarized for us on the very first day the nature of the unresolved problems.

Missed Opportunity

I am convinced, moreover, that our boards and agencies missed an opportunity to secure new light on their very real difficulties by not turning to the General Synod for counsel on such issues as, for example, a unitary or a pluralist "instrumentality" for the carrying out of the missionary task here at home. *(See "Homeland Mission Reviewed and Unified Agency Proposed,"* United Church Herald, *Aug. 6. Ed.)* I was sorry that it was not felt useful to send to the churches with the draft Constitution a résumé of the improvements that the delegates to General Synod did propose in some hours of work, sitting as a committee of the whole.

In the same way I am troubled by the fact that the General Synod was not allowed to express itself by a vote on the substance of the statement concerning the issues of war and peace that are involved in the current Berlin crisis.

As one of the group of pacifists and non-pacifists that formulated this statement, I was happy with the advice of the officers of the Council for Christian Social Action that the sponsors offer their resolution independently to the appropriate review (resolutions) committee. I was likewise happy to learn that, following thorough debate, this committee decided to pass the statement on to the General Synod itself for action.

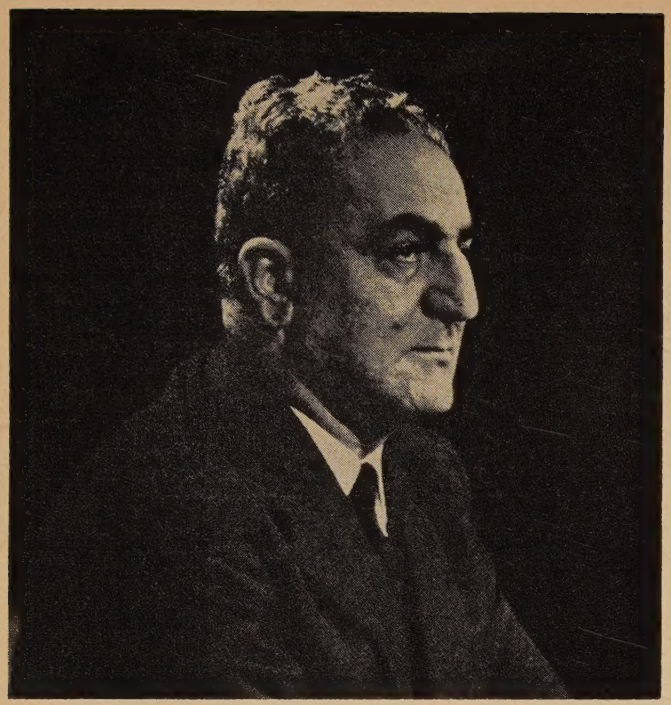
But I was deeply distressed that members of the Executive Council felt it necessary to intervene, setting as conditions for any discussion of this timely statement on the floor of the Synod that no vote be taken on its substance, but that it be referred back to the Council for Christian Social Action for further study!

Corrigible Tendencies

Such was the lack of confidence in the judgment of the delegates to General Synod that I was explicitly requested, as the one scheduled to make the seconding speech for this war-and-peace statement, to promise not to conclude my remarks with a motion to proceed to a vote on the substance of the resolution!

If I have responded to the suggestion of several friends that I write these lines about the Spirit and the Synod, this is in itself evidence that I believe the tendencies that I have found distressing are accidental and corrigible. It is very encouraging to note that they have nothing whatsoever to do with the differences between Congregational Christian churchmen, on the one hand, and Evangelical and Reformed churchmen, on the other. Probably they are to be charged to our extreme youth, not to say infancy, as a United Church.

Perhaps there is an unconscious trend to offset the radical freedom of the local church, as described in the proposed Constitution, with a certain centralization of actual power on the level of the affairs of the General Synod. If so, this article is offered as one man's testimony of faith in the spiritual maturity of the General Synod as a whole, young as our church may be. It is also one man's witness to the people of our United Church: the reality of the freedom of the local church is sure to be in proportion to the reign in General Synod of that Spirit in whose service is perfect freedom.



Charles Malik, president of U. N. General Assembly, will speak in Boston.

Prominent Speakers to Launch Christian Higher Education Campaign

WALTER H. ROWLEY JR.

FROM THE earliest years of the American colonies, our church people have led in the building of schools and colleges. Inspired by the truth that sets men free, they have established a great heritage of academic training that contributes an essential quality of strength to the citizens of our country."

Early Leaders

This quotation might have come from the Congregational Christian fellowship. It could have, for Congregationalists were the earliest supporters of higher education in the United States and led in the establishment of mission schools abroad. But the statement was not made by a Congregational Christian. It was made by President Dwight D. Eisenhower.

Everywhere today the emphasis is on higher education. It stems not only from the concerns of parents and young people, but from business, industry, government and religious organizations. It extends not only across the length and width of our own land, but reaches into the remotest areas of the globe.

It is not so surprising therefore that Congregational Christians should find themselves involved in a two-year effort to raise a minimum of $7,500,000 for the support of Christian higher education at home and overseas. Thus, in the months ahead Congregational Christians will be invited to participate in the Christian Higher Education Fund through their local churches, associations, and state and regional conferences and conventions.

Each individual effort toward the support of this national endeavor will be "A salute to higher education." Four simultaneous regional fellowship dinners on the evening of September 25 will publicly inaugurate the Christian Higher Education Fund program in Boston, New York City, Chicago and San Francisco.

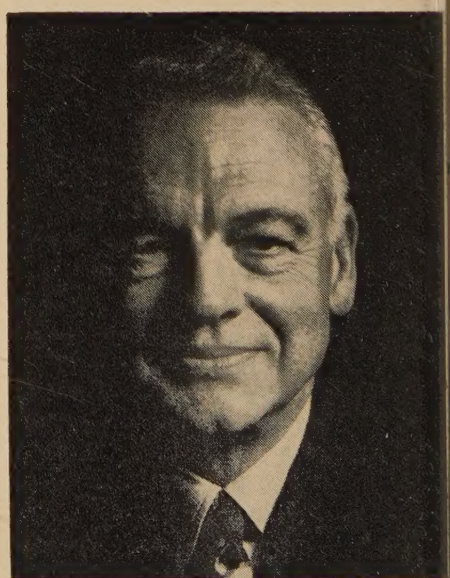
Promotional Meetings

Each dinner has been planned to attract several hundred persons interested in furthering the cause of Christian higher education through campus ministries, church-related colleges, seminaries and scholarship programs for which the CC Board of Home Missions, the American Board of Commissioners for Foreign Missions and the conferences and conventions have a concern in the U. S. and beyond our borders.

Prominent speakers for these events will be Dr. Charles Malik, president of the General Assembly of the United Nations, who will address the Boston dinner in the Somerset Hotel; the Rev. Dr. Alford Carleton, executive vice president of the American Board, speaking in the Roosevelt Hotel in New York City; the Rev. Dr. Truman B. Douglass, executive vice president of the Board of Home Missions, addressing a gathering in the Conrad Hilton Hotel in Chicago; and Dr. Robert M. Hutchins, president of the Fund for the Republic, Inc., who will address the San Francisco dinner in the Sheraton-Palace Hotel.

All four speakers have had distinguished careers. Dr. Malik—born and

(Continued on page 30)



Robert M. Hutchins of Fund for the Republic addresses West Coast audience

Mr. Rowley is assistant to the national director of the Christian Higher Education Fund campaign. Photos by courtesy of the United Nations and Sarra, Inc.

For Those We Truly Esteem

An Editorial

With this issue *United Church Herald* salutes the two and one-half thousand ministers and widows of ministers in the United Church of Christ who have grown old in Christian service and are now retired from active duty.

It does so by following a long-standing practice of *The Messenger*, one of its predecessors, and featuring in some detail the story of an honored veteran in the ministry, who is chosen to represent all of his contemporaries. On the next page will be found a picture of one of the most unusual men in the United Church, together with a statement he has written for *United Church Herald*.

Former Executive

Dr. Charles E. Schaeffer was 91 years old last December. Although he retired from his position as general secretary of the Board of Home Missions of the former Reformed Church in the United States in 1941, he has retained a small office in the Schaff Building in Philadelphia, which he visits almost every day and where he occupies his time in reading and writing and in visiting with friends who may drop by to see him. An able pulpit orator, he continues to be much in demand, especially as an anniversary speaker, and it is a rare Sunday indeed on which he does not have at least one speaking appointment.

Ordained in 1892, Dr. Schaeffer spent forty-nine years in what is often referred to as the "active" ministry, to which eighteen years of "retired" activity have now been added. His career began with three fruitful pastorates in eastern Pennsylvania, followed by thirty-three strenuous years as a board secretary.

Under his statesmanlike leadership, the church was persuaded to enlarge its homeland ministry through missions among Japanese in California, Czechs in Ohio, Winnebago Indians in Wisconsin, immigrants in New York; to embark on new programs of evangelism, social service and student work; to give more thoughtful guidance to its rural churches; to accept from the National Reformed Church of Hungary the transfer of most of its American congregations; and to build a memorial church at Château-Thierry in France. Dr. Schaeffer himself participated in laying the cornerstone of this memorial church in 1922 and two years later preached the dedicatory sermon.

Dr. Schaeffer has also held important extracurricular positions with his denomination, including the presidency of Eastern Synod and of the General Synod of the Reformed Church and the chairmanship of the National Service Commission, which raised large sums of money for the ministry of chaplains and for European relief. For forty-two years, without missing a single issue, he wrote a commentary on the weekly Christian Endeavor topic for publication in *The Messenger*.

At the time of the union of the Evangelical Synod of North America and the Reformed Church in the United States, he chaired the important committee that prepared the Constitution eventually adopted by the Evangelical and Reformed Church.

Dr. Schaeffer was also an "ecumaniac" long before that term had even been coined, and some of his most significant contributions have been made in the movement toward church unity. He is the only remaining member of the group of ten denominational leaders who formed the Home Missions Council over fifty years ago *(See* United Church Herald, *January 15, 1959, page 24)*.

In thus reviewing the outstanding career of one man who dedicated his talents to the service of his Lord, we are reminded that the combined record of the ministry of all the superannuates in the church is one that puts us all in debt to those who have preceded us to a degree that we can never repay. The least that the church of today can do for those who carried the full load yesterday, often with very meager compensation, is to provide for them the measure of security in their declining years that they were unable to provide for themselves.

Both of the fellowships uniting to form the United Church of Christ are operating pension plans in which the congregations share with their ministers the responsibility for accumulating a fund out of which adequate pensions can be paid.

In addition, the pension boards annually receive benevolent gifts that are used to assist pensioners whose careers in the ministry were completed before adequate pension systems had been established.

Joint Study

The Board of Pensions and Relief of the E and R Church has over 900 ministers and widows of ministers in its care, and total resources, distributed through three funds, amounting to $14,904,317. The corresponding Annuity Fund for Congregational Ministers, with resources totaling $28,231,293, presently numbers some 1,600 ministers and widows among its beneficiaries.

The church is also recognizing its responsibility for providing security for the growing number of lay people who are in its full-time employment. The Retirement Fund for Lay Workers, which has been operating among Congregational Christian churches since 1930, is now open to all lay employees in the United Church of Christ.

In a joint report made to the second General Synod of the United Church at Oberlin, Ohio, July 1959, the Board of Pensions and Relief (E and R), the Annuity Fund for Congregational Ministers and the Retirement Fund for Lay Workers (CC) reported that they are at work on a joint study of the pension activities of both denominations and that the formulation of a workable pension plan for the United Church is "entirely feasible." It is expected that such a plan will be ready for presentation to the third General Synod when it meets in Philadelphia in 1961. TCB

An E and R Nonagenarian Views Past and Present

CHARLES E. SCHAEFFER

Dr. Schaeffer, although retired, maintains an office in the Schaff Building in Philadelphia where he may be found reading, writing or visiting with old friends.

ACCORDING to the calendar, I am a very old man, having passed my ninety-first birthday. The years have crept up on me without any effort of my own. It is somewhat humiliating to be introduced to audiences as one who has attained very old age, as if that were the chief mark of distinction!

Proper Perspective

But I have now reached the vantage point where I can live in two worlds—the past and the present. This is one of the compensations of old age. One now looks back and retraces the steps along the way. One now loves to read biographies, even one's own diary. Perched on this high peak, one can get a proper perspective, which is essential for the interpretation or appraisal of life in its many manifestations.

During the almost seventy years of my ministerial career there have been so many changes, such revolutionary developments, such earth-shaking upheavals and transformations that one stands baffled and awed by the sight of them. From the simple life of the Gay Nineties we have moved into the complex, highly mechanized order of present-day society. Nearly all the great, transforming factors of life on almost every level, in church and state alike, have developed and come to definite expression during these threescore years and ten. It has therefore been a great privilege to live during this period of history and to be at once a participant in and a spectator of the game in the world's arena. It has been observed that one of the distinctive features of Christianity is its flexibility, its genius to adapt itself to the environment and the changing conditions of society.

Dr. Schaeffer was general secretary of the Board of Home Missions of the former Reformed Church in the United States. Photo by Joseph Nettis.

New Approaches

This stood out in bold relief when the church moved into the climate of Greek philosophy and Roman government, and it is equally true in our time and in all times. Consequently, there are shifting emphases, new approaches to age-old problems, old wine in new wine skins. The ministry of today is different from what it was a generation or two ago. It cannot always be said that "the old is better," for "new occasions teach new duties."

The preacher of today has different aptitudes and assumes different atti-

tudes from those that marked the preacher of yesterday. He conceives of his office in a different light and his activities are directed along other lines.

Twofold Office

This new concept affects every phase of his ministry. He is busy with many things and often neglects the one thing that is needful. He spends more time in his automobile than in his study—in fact, his study has been changed into an office, and his efforts are directed along the lines of administration rather than of preparation for prophetic utterance.

The office of the minister is twofold. He is both a prophet and a priest—each is a matter of identification. As a prophet, he is the voice of God and interprets God's will and purpose in the world. As a priest, he represents the people before God and lays their aspirations and hopes before him. The modern preacher is tempted to treat life's situations as primary concerns, forgetting that a strong doctrinal basis is required to interpret life as to its meaning and nature. One does not solve life's problems by staying on the human level.

I also deeply regret that so many of our ministers and members have lost what may be called the sense of mystery. They have become too familiar with God, and there are no "secret places of the Most High." Consequently, the religious life has become superficial, peripheral, rather than deep and abiding. There is significance in the dimly lighted sanctuaries of the past, symbolic of the mystery that enshrouds our faith. Our modern, streamlined churches leave no room for the deeper emotions of the soul, and the worshiper is not "lost in wonder, love and praise."

Ecumenical Movement

One more observation—this one concerning the ecumenical movement. It is to be noted that practically all our efforts at church union have come within the period of my ministry. This has been due to a shift in emphasis. Our watchword is activism and it is precisely from this that the ecumenical movement has sprung. The churches cannot get together on theology, doctrine, government or worship, but they can unite on practical issues. They can work together and therein lies the hope of the future for the churches of Christ.

NOTABLE PROGRESS CITED IN PENSION PROGRAM

SILAS P. BITTNER

THE OTHER evening I attended a service of recognition for five young people who had been under the care of synod and were now candidates for ordination to the ministry. Within a few weeks would come graduation from seminary, a call from a congregation and the beginning of a ministry of perhaps forty years of consecrated service to Jesus Christ and his church.

Very few persons in that congregation were aware of the fact that during the past year I had visited three seminaries to acquaint the graduates with the E and R Pension Fund and to assure them that even as they pledged their lives to the mission of the church, this same church would assume provision for them upon their retirement from service.

The past decade has witnessed notable progress in the E and R pension program. The General Synod has responded loyally in subsidizing the old funds inherited from the two branches of the Evangelical and Reformed Church, and the congregations have heartily supported the new Ministers' Retirement Annuity Fund.

Especially are we grateful that in this day of the organization man in a society that majors in security, we can provide this security without sacrifice of the prophetic note, the intellectual independence and the spiritual growth that characterize an effective ministry.

Dedicated to a great cause, the plans for the Merged Pension Fund of the United Church envision effectual confidence in and assurance to the minister and his wife who are directing the work in a congregation, and increased support and care for the minister and his widow whose toil is ended but whose influence continues for . . .

Like a white candle in a holy place
So is the beauty of an aged face.

Dr. Bittner is secretary and treasurer of the E and R Board of Pensions and Relief.

With wings folded and useless,

and its song stifled and silenced . .

A Caged Lark Is a Sorry Sight

HAROLD A. COCKBURN

I HAVE seen one. Its cage hung above the door of a cottage so that the lark had a full view of the heavens. It ought to have been happy because daily it received fresh food and fresh water—and it was protected.

But the wings that were given it to soar into the rays of the setting sun or to welcome the dawn were folded and useless. And the throat that was meant to serenade the angels at heaven's gates had its song stifled and silenced.

That to me is a picture of man without religion. I remember how the Jews in ancient times were carried off from their beloved Jerusalem into slavery in Babylon. They were treated well. They had work. They had food. They had homes.

Present Trend

But they were separated from the place where their God dwelt and from the temple wherein they were wont to worship. And we learn of their unhappiness in one of their Psalms:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." *(Psalm* 137:1-3)

And the answer came back: "How shall we sing the Lord's song in a strange land?" Yes, like the lark, they had food and drink and security for their bodies but their souls were caged, captive, and until these were freed they could not sing.

The present trend in the world is always the providing of all the comforts and luxuries for the body and neglecting the needs of the soul. But man may have food, drink, good wages, comfort and security, but these things alone will never make him happy. The Prodigal Son lived a riotous life. He had all that the body required but he found what Jesus had said and what all thinking people have realized since that "man doth not live by bread alone." Man has a soul that food, drink, high wages and comfort —as important as these are—simply cannot satisfy.

That is why I am sure atheistic communism simply cannot succeed. That is why I am sure it will finally destroy itself and will break up from within. For man, who has been created for higher things, will in the end burst his bonds and demand the wider satisfaction that material things cannot give.

Living Soul

Atheistic communism is based on a one-sided conception of man—as of the earth, earthy, while man is also of the heavens, heavenly. Man has a living soul and as food is necessary for the body so also is it necessary for the soul. Under communism, as we see it in Russia, man is like that caged lark, expected to be satisfied with bodily well-being while the soul that is meant for freedom and for the service of the Most High is stifled and the voice of man that was given him for the purpose of praising and thanking his Creator is silenced and unused.

Only in the Christian view of man can there be fullness of life. Christ says himself that he came to give us life and to give it more abundantly. He saw the need for food for the body. In the Lord's Prayer, he asked for daily bread. He saw the need for a just wage, for comfort for body and mind. He healed the sick and fed the multitude. But Christ saw too the need for food for the soul, and in the central rite of his church—at the communion table—he offers us his body as spiritual food. Without that spiritual food there can be no satisfaction, no rest and no peace.

Food for the soul of man is to be found in religion, in coming to God and receiving from his hand that living bread that is food indeed and that living water that alone can quench the spirit's thirst. Christ it is who would throw open the cage and let man's soul soar unto the heights and sing his songs of praise and gladness at heaven's gates.

Dr. Cockburn is minister of St. Michaels Church, Dumfries, Scotland.

Gaynl Stouffer directs home management house at Kobe College, Japan.

"Each day is filled with excitement"

MARTHA UNDERHILL

When Gaynl Stouffer first arrived in Japan last September after a month's journey across the Pacific by freighter, she learned that her assignment as a short-term associate missionary of the American Board was to be the home management house at Kobe College and teaching home economics.

"Truly I adore my work," she says, "for it presents unique opportunities and the girls are eager to learn. Each day is filled with new and unpredictable excitement—sharing cultures, ideas, thoughts, feelings, experiences, family life and worship."

Of her glimpses into the Japanese scene, Gaynl says: "I am fascinated by kimonos side by side with Western clothes; everything is written in colorful Japanese characters; babies are carried on the backs of mothers and fathers; baseball is a favorite; bicycles, two- and three-wheeled, are popular; trains are the most popular mode of transportation, packed but always on time; the girls giggle and patter quickly about and are generally a bit shy; the homes are crowded into smaller than small areas, yet have beautiful enclosed gardens; the rice fields are small and almost always artistic, as is the food and most everything else."

In a more serious vein she observes that "it is quite apparent that Japan is truly in a transitional period—caught between the old and the new—a period of tremendous growth and adjustment. Never before have the people had so much freedom, and the need for accepting its accompanying responsibility is great."

Gaynl is a member of the First Congregational Church in Ripon, Calif., where she was active as youth president, choir director and church-school teacher. She graduated in 1957 from the University of California where she majored in home economics and was given the Mary Jane Galhouny Award as the outstanding senior woman. She has also done graduate work at the University of California.

A good home economist knows how to give a party. Besides her teaching, Gaynl is learning Japanese and is active in both a Japanese and English-speaking church.

Miss Underhill is a member of the Boston staff of the United Church of Christ's Office of Communication. Photos by courtesy of Miss Stouffer.

Dr. J. Kenneth Kohler (left) checks the reactions of two laymen attending Lancaster school.

Lay members enjoy theology at E and R seminary

THERE'S always been a division of labor between the ministry and the laity. Ministers study theology and preach sermons and say grace at Rotary luncheons and call on sick folks and go to committee meetings and raise the budget. Lay members don't study theology and they listen to sermons and teach church-school classes and call on newcomers in the neighborhood and go to committee meetings and raise the budget.

Difficult Question

That's the way it's always been, but the pattern is beginning to crack.

Our lay members are beginning to study theology.

It's not too unnatural, when you stop to think about it, that a woman who has worked hard at teaching a church-school class or a man who has spent every spare minute for six months coordinating a Christian Enlistment—it is not unreasonable that such people should at some point say to themselves, "Why am I doing this?"

Despite the wealth of slogans that has been made available to our churches today ("The family that prays together stays together," "Take your troubles to church; millions leave them there," etc., etc.), it is frequently quite difficult to answer questions like this without having at least a slight brush with theology.

One of the most significant manifestations of this lay interest in theology happened this summer when forty-seven members of the United Church—sixteen Congregational Christian and thirty-one Evangelical and Reformed—gathered at Lancaster Theological Seminary, Lancaster, Pa., to spend a week studying the subject. They were lay people—thirty-two men and fifteen women. Their educational backgrounds ranged all the way from a couple of years of high school to a Doctor of Philosophy. The variety of jobs they had left behind would keep "What's my line?" in program material for a full season. A traveling salesman sat side by side with a music teacher; an insurance broker shared a textbook with a truck driver.

But they all had one thing in common. They wanted to learn—to learn more about the faith that they professed and about the church to which they belonged.

And learn they did! Their professors willingly testified to that. "They're more interested and more eager to learn than regular seminarians," said the Rev. Dr. Paul J. Achtemeier. "Their interest more than makes up for any educational deficiencies they might have."

Three courses were offered in the six-day sessions: "Studies in Pauline thought," taught by Dr. Achtemeier of the Lancaster Seminary faculty; "Christ, his church and our ministry," taught by the Rev. Dr. Bela Vassady, also of the seminary faculty; and "Laymen as counselors," taught by Dr. Burdett Harrison McNeel of Toronto, Canada, a psychiatrist, Presbyterian layman, chief of the Mental Health Division, Ontario Department of Health.

It was recommended by the dean of the school, the Rev. Dr. Lee J. Gable, professor of Christian education at the seminary, that each student choose two of the courses offered, doing the reading that was assigned. Most of the students followed this plan but audited the third course in addition.

Special Assemblies

Two classes were scheduled in the morning with a coffee-break between and the third in the evening. An informal conference hour following dinner was set aside for each professor to deal with questions that could not be fully treated in the regular class sessions. These gatherings were attended just as faithfully as the classes. Afternoons were kept free for reading in the library, conferences and "bull sessions." It may have been the 90-degree heat, or it may have been the seminary atmosphere, but the "bull sessions" also lasted far into the night.

They heard three speakers in special assemblies: the Rev. Dr. James E. Wagner, co-president of the United Church of Christ; the Rev. Dr. Robert V. Moss Jr., president of the seminary; and the Rev. Nathanael M. Guptill, co-secretary of the United Church.

The students elected a steering committee, which took responsibility for grace at meals in the seminary refectory, quartets in the daily chapel services,

MARJORIE HYER

Miss Hyer is associate director of the Office of Communication for the United Church of Christ. Photo by the author.

worship leadership in two of the assemblies and the 6:30 A.M. communion service on the final day. But the real excitement of the Lay School of Theology had nothing to do with schedules and committees. The exciting part was what began happening in people's minds. Here were lay people—common ordinary pew-sitters—reading books and listening to lectures on theology, a subject that everyone knows must be handled, if at all, only by erudite experts.

New Meaning

Here was no easy-steps-for-little-feet approach. According to Dr. Achtemeier, they got the same level of instruction that the seminarians get. Here was a plumber asking questions about transubstantiation; here were hands that showed familiarity with dishwater (the best efforts of soap manufacturers notwithstanding) clutching Dibelius and Kuemmel's *Paul*, Hendrik Kraemer's *Theology of the Laity*. Here, familiar but baffling words of the Bible were systematically explained, paraphrased, dramatized and located in historical perspective until out of the struggle new meaning suddenly burst forth for them.

Here is the excitement of theological education for lay people, excitement that shone in their faces and was reflected in extravagant metaphors as they tried to express what the experience had meant to them: "It is as if you have given us a light to carry into dark places. . . ." "You have put into our hands a key to open the door of a treasure-house. . . ." "We came here as men and women dry with thirst. You . . . wet our lips with knowledge. We have thus found relief from our thirst, but have not had it quenched. . . ."

Clearly the studies brought forth for the participants a "conversion experience" of the kind that, observers agree, is likely to result in growth rather than to become just another spiritual binge.

As the closing date drew near the question "What happens when we go home?" became the most pressing one. The group elected Mrs. Carolyn K. Gerhold, Towson, Md., as a liaison between the seminary and themselves. They unanimously recommended that the seminary hold another school; most said they'd come again but conceded that someone else should be given the chance. (Nearly a hundred applicants were turned away this year in order to keep the group a manageable size.)

Several seminaries have kept a close watch on the school and on other developments in theological education for laity. Chicago Theological Seminary, for example, sent a staff member to visit the Lancaster venture. Pacific School of Religion is reported considering courses that will run through several week ends. Other seminaries have asked for advice in setting up similar programs.

Deeply Interested

The success of the lay school at Lancaster would seem to indicate two things: (1) Lay members are deeply interested in theology; and (2) They are willing, even eager, to dig through difficult material.

Yes, times are changing. The laity is beginning to study theology. Some farsighted observers predict that it is not inconceivable, under certain circumstances, that the time may come when a lay member may even be asked to say grace at a Rotary luncheon.

Secretary of E and R laymen comments:

THE quick and eager response among our people to the invitation of Lancaster Theological Seminary to study theology for a full week at their own expense gives food for serious thought. Are we on the verge of a new concept of what the theological seminaries can mean in the whole life of the church?

The historic task of theological seminaries has been to train men and women who are looking forward to the ordained ministry of the church. The experimental Lay School of Theology at Lancaster invites the exciting question: Should our seminaries become centers of theological learning, not only for those who look forward to the ordained ministry, but also for those who are serving as unordained ministers in church and society—in other words, for so-called laymen in the churches? Should church-school teachers, church councilmen, churchmen who minister in politics, business, labor unions and the professions be given the opportunity to clarify for themselves, in theological seminaries, "what they can believe" and "how they can live their religion" in a world such as ours?

If the answer to both of these questions is even a tentative "yes," we must wrestle with two further questions.

1. What will be the time schedule for lay people? The Lancaster Lay School provided one full week of concentrated study and student activity for fifty people—for most of the participants a week taken from their vacation time. The Pacific School of Religion at Berkeley, Calif., is considering courses that will run through a number of week ends during the regular school year. Thousands of adults are enrolled in night courses in high schools and colleges. Good use might be made of evening courses in theology for laymen.

2. Where will we get the teachers? Seminary professors might assume part of the burden, but certainly not all of an expanded program. Teachers might be recruited from among:

a. Pastors who have special qualifications in this field;

b. Laymen who have special capabilities. Such a one was Ed Kepner, now deceased, former vice president of the Churchmen's Brotherhood, who lectured at the Allentown Spiritual Conference on the Laity some years ago;

c. Sociology, psychology or science professors in colleges. Outstanding in this category is Prof. Harold K. Schilling of Pennsylvania State University, who has contributed brilliantly in magazines and conferences to a better understanding between science and religion.

Many of the theological schools of the United Church of Christ have written to the Churchmen's Brotherhood office about their interest in the whole field of lay theological education.

The year ahead might be a historic one in the education of United Church lay leaders in church and society. These leaders could help give us new insight into "what we can believe" and "how we can live our religion" in a world like ours.

The executive secretary of the E and R Churchmen's Brotherhood is Dr. J. Kenneth Kohler of St. Louis, Mo.

General Synod Reports Continued:

1. New Financial Vocabulary of the United Church

WILLIAM C. NELSON

EVERY joint committee or board of the United Church of Christ has discovered that one of the greatest values in the merger process has been the opportunity to re-examine long-standing procedures and goals, and to discard, improve or add as the need may be.

Integrated Structure

One of these committees is the Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds, appointed at the first General Synod in 1957. Its task has been to draw up recommendations consistent with the new Constitution of the United Church that would integrate the financial structures of our two constituencies, preserving the best of each and incorporating values discovered by other denominations in addition to those growing out of our own merger experience.

The committee met five times and subcommittees spent long hours on research. The report presented to the second General Synod at Oberlin in July 1959 is the result. It was studied by the Synod. Some of the proposals were adopted; others were referred back to committee for further study. While a final and complete pattern has not therefore been "solidified"—the committee hopes that it will not be for some time to come—the general outline of a financial structure seems to be clear enough to warrant some observations about it.

Perhaps as good a way as any to indicate some of the features of this evolving structure is to point up certain terms that appear in the committee's report and interpret them. Some are new to us, others have been adapted to new uses. It is interesting to note, too, that certain terms familiar to Congregational Christian or Evangelical and Reformed members, or to both, are not found in these new proposals. Among these are "apportionment," "Department of United Promotion," "per capita," "guaranteed monthly advance" and "Missions Council." This does not mean that the functions these terms now describe have been abandoned; some of them may eventually find their way back into usage. It does mean that the committee felt the need of a daring and imaginative approach to the matters of stewardship and was in no way bound to traditional terms or functions. As you read the new terms and their interpretations you will doubtless discover many old values in new dress.

Our Christian World Mission. This is the term by which the work of the United Church of Christ beyond the local congregation will be known. It replaces the term "apportionment" now used by both groups and certainly has deeper tones of Christian responsibility and service. A congregation will no longer be asked to engage in an obscure endeavor known as "raising the apportionment" but will direct its energies toward establishing, developing and servicing that portion of the Christian mission at home and abroad for which the United Church of Christ accepts responsibility.

The *United Church Budget.* This is the name given the dollar amount decided on by the United Church for the support of *Our Christian World Mission.* The amount shall be determined by the General Synod upon recommendation of the *Budget Committee.*

This Budget Committee, to be constituted by the General Synod, will be composed of twenty-six members representing the General Synod, the Superintendents' Conference, the Executive Council and the instrumentalities of the United Church (a term used in the new Constitution to describe the various boards and agencies of the church). The Budget Committee will continually review and analyze the fiscal affairs of the United Church in consultation with conferences and the "Long-range Planning Committee" *(see below).* It will prepare the biennial budget for *Our Christian World Mission* and submit it to the General Synod. This budget will be in two parts, the primary being the *Basic Goal.*

Current Responsibilities

This Basic Goal is the dollar amount considered necessary for maintaining the current work "with reasonable growth" of *Our Christian World Mission.* The secondary part will be the *Advance Goal.*

This Advance Goal will include high-priority items of the conferences and instrumentalities beyond their basic needs. The achievement of the dollar amount of the Basic Goal will be the first concern of promotional efforts within the church. Only after the Basic Goal has been reached can a congregation, conference or the United Church as a whole apply its gift to the Advance Goal. Only undesignated gifts can be credited to either goal. In addition to the basic and advance goals, provision is made for *Authorized Specials.*

These Authorized Specials will be gifts solicited from individuals and groups (but not from congregations) designated for urgent needs of United Church instrumentalities or conferences outside of the basic and advance goals. Since they are designated they cannot be credited to either goal but will be listed as "Other Gifts."

Gifts for *Our Christian World Mission* are to be sent through the conferences, where a certain percentage will be retained for conference projects. It is recommended by the Committee on Solicitation that the dollar amounts retained by conferences shall be determined through mutual consultation between each conference and the Budget

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Dr. Nelson, pastor of Trinity E and R Church in Akron, Ohio, is a member of the Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds of the United Church of Christ.

Committee. The balance shall then be transmitted through the treasurer of the United Church of Christ to the *Central Treasury*.

This will be the depository of funds transmitted to it for the instrumentalities of the United Church, including the "Stewardship Council" *(see below)* and the General Synod. The treasurer will disburse these funds according to agreed upon percentages or amounts at regular intervals. It is hoped that all conferences and instrumentalities, and the General Synod, will adopt the calendar year as their fiscal year.

Planning Committee

Long-range Planning Committee. This is something completely new to both of our fellowships.

In setting up this over-all planning group we are capitalizing on the rich experience of one of our sister denominations, the Presbyterian Church U.S.A., now part of the United Presbyterian Church. This committee will be composed of twenty members, including clergy and laity, both men and women, elected by General Synod "on the basis of their breadth of knowledge and depth of insight into all aspects of the life of the church."

The exciting purpose of this committee will be to study the world scene at home and abroad and to develop and recommend to the various instrumentalities of the United Church far-reaching plans for the most effective use of *Our Christian World Mission* funds and personnel. Effective and imaginative work by the Long-range Planning Committee can not only stimulate deeper commitment on the part of the people of our congregations to the church's mission in a changing world, and create confidence that the church's funds are being wisely used, but can also chart new directions of service as they open up at home and abroad.

Stewardship Council. The second General Synod of the United Church approved all of the recommendations of the "Committee on Solicitation" as set forth in the previous paragraphs, but referred back to committee for further study those proposals having to do with the over-all promotion of stewardship within the denomination.

The committee recommended that stewardship education, missionary education and promotion be carried on within the structure of a Stewardship Council, a large group of approximately two hundred people representing all instrumentalities, conferences and administrative bodies within the United Church, meeting annually. The only present organization of a similar nature is the CC Missions Council.

The boards of directors of all instrumentalities, representatives of men's and women's work, representatives of all conferences and executives of all these would make up the council. Its primary aims would be to foster the principles of Christian stewardship, to recommend goals for the United Church budget and to function as an educational arm for the support of *Our Christian World Mission*. The Stewardship Council would have an executive committee of nineteen, within which would be a cabinet of nine.

Missionary Education

It is hoped that within the next year the "Committee on Solicitation, etc.," authorized by the General Synod to continue its work, can adapt the structure of the Stewardship Council to provide more adequately for the concerns of stewardship and missionary education, possibly through a department or departments within the council, composed of members not necessarily on boards or instrumentalities, whose responsibility it would be to point up the concerns of stewardship and missionary education, and create and evaluate policy, plans and programs growing out of these concerns.

As it continues its work the Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds is confident that further study will result in the completion of its work by the time of the next General Synod meeting, and the inauguration of the new finance structure of the United Church when the Constitution is declared in effect.

2. Committee of Nine Weighs Problem of Realignment

PAUL J. SCHLUETER

IT WOULD seem that no other interim group of our newborn denomination carries so heavy an air of mystery as the "Committee of Nine." From time to time its powers have been greatly exaggerated and its functions and responsibilities misunderstood. *The Basis of Union* clearly states that "the General Synod shall promote the reorganization of conferences, associations and synods into conferences and associations" and that "this reorganization shall be effected by the conferences, associations and synods concerned, with the counsel and confirmation of the General Synod." Moreover, "conferences and synods will take the first steps necessary to this reorganization as soon as practicable after the consummation of the union. . . ."

Recognizing the great opportunity for providing more effectual service and for giving more adequate expression to the life of the United Church that is presented by a situation calling for reorganization and realignment, and in response to its own responsibility to promote such an undertaking, the Executive Council authorized the formation of a body of nine members whose specific function would be to study the factors involved in the realignment, consulting with all whose counsel might be valuable and reporting its findings and conclusions to the Executive Council.

Two synod presidents, two confer-

(Continued on page 30)

Dr. Schlueter, pastor of St. Paul E and R Church in St. Marys, Ohio, serves on the Committee of Nine to Study Realignment.

E and R delegate to Protestant observances in Europe declares . . .

WE are heirs of rich and varied tradition

TWO CITIES in Europe became the focal point of interest in May and June for Protestants, particularly for those tracing their origin back to the Reformation as it developed in France and Switzerland under the guidance of John Calvin.

Parisian Celebrations

The first of these cities was Paris, where the 400th anniversary of the founding of the Reformed Church of France was commemorated in the latter part of May. For this jubilee event careful and elaborate preparations were made by the church leaders of that land.

Representatives of church bodies that are a part of The Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order were present from Belgium, the Netherlands, Germany, Australia, Poland, Czechoslovakia, Hungary, Yugoslavia, Italy, Portugal, Spain, Romania, England, Scotland, Canada, the United States, South Africa, Indonesia, Madagascar and Switzerland. For the most part these same representatives, joined by a delegation from France, were present the first week in June at Geneva, where other events of the Reformation were celebrated.

The National Synod of the Reformed Church of France met at the same time in Paris, and several sessions were held as a part of the jubilee events, such as the opening service of worship and a moving "spiritual concert" featuring a large choir and a symphony orchestra with noted soloists, who presented music from Reformation times. Of particular interest was that part of the concert that included a Bach cantata based on "A mighty fortress is our God."

For the visitors from abroad, several events of an inspirational and social nature were planned, outstanding among which was a full-day's pilgrimage to Noyon, France, the birthplace of John Calvin.

Most of the guests were quartered in the homes of members of the various congregations. It was our good fortune to be placed with the Marcel Guerlain family, noted French perfumers, whose hospitality was superb. On one evening the foreign delegates were divided into groups of about twelve each and were entertained at dinner in various homes. This gave opportunity for a more intimate type of fellowship. The members of our group were guests of Baron and Mme. de Waldner (IBM representative in France). A reception at the Swiss Embassy offered further opportunity for fellowship.

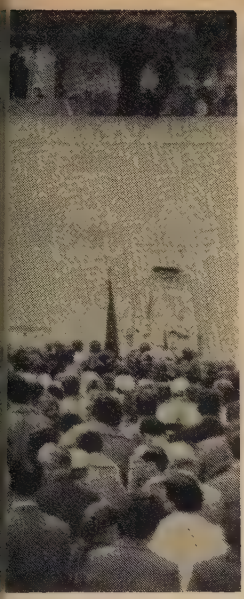
The final evening was one long to be remembered: a trip on the Seine in a chartered boat in order that Paris could be seen in this unique fashion at night. Each social occasion offered an excellent opportunity for meeting the several representatives and sharing with them in discussions of Protestant church life throughout the world.

Joint Appeal

Of note during these days was the joint appeal concerning the Algerian situation made on the part of both the Roman Catholic and the Protestant leaders *(see page 29)*. This was the first time in history that a joint pronouncement of any nature was made by these church bodies in France. We found the Reformed Church of France, although numbering only 400,000, to be virile and active, making a continuous contribution to and impact on the life of France by its spiritual, moral and political leadership.

Contacts were made with Cimade and that organization's work with refugees and students was observed. Under the leadership of Dr. Marc Boegner and with the able assistance of the general secretary, the Rev. Jacques Beaumont, this organization carries out a notable Christian service. Leaders of Cimade repeatedly expressed their appreciation for the financial aid given them by the World Service funds of the United

Dr. Haas, first vice president of the E and R Church and pastor of St. John's Church, Evansville, Ind., represented the United Church of Christ at jubilee celebrations. Photo above by RNS.



Famed "Wall of the Reformers" formed backdrop for the opening jubilee service in Geneva.

JOHN R. C. HAAS

Church. The jubilee events in Geneva were threefold: the 450th anniversary of the birth of John Calvin, the 400th anniversary of the founding of the College and Academy (now the University of Geneva) and the dedication of the rebuilt Calvin Auditorium. The celebrations began on Sunday, May 31 with services of worship in all the churches of Geneva. It was a day for demonstration of Protestant strength and, despite a morning of drizzling rain, the thousands of participants let nothing dampen their enthusiasm. The churches in each of the Swiss cantons sent delegations and choirs to the celebration.

Following the several church services, the worshipers gathered in large numbers at the "Wall of the Reformers" in the university garden area.

Historic Event

It was a magnificent sight to watch the people approach from all directions. The attendance was between eight and nine thousand. A half-hour service was held as TV cameras, operating from several angles, picked up scene and sound to relay the historic event to all parts of the Continent. Then some 5,000 of the group, led by a band, paraded through the streets of Geneva to the city's Exposition Hall, decorated for the occasion with brilliant red and gold banners bearing the arms of the Canton of Geneva. Here the Protestants of the city joined in a picnic box lunch and enjoyed a few hours of fellowship, followed by several addresses and choral numbers.

That evening a most impressive presentation took place at the "Wall of the Reformers"—a spectacle that featured the historic events of the Reformation and the progress "from darkness to light." This presentation, which made striking use of stereophonic sound and light, was scheduled to be repeated twice nightly throughout the summer. It cast the immense figures of the Reformers into relief by a varied play of lights, accompanied by music and recorded voices (in French) telling the story of the Reformation.

Thus were unfolded the historic events of 400 years ago when John Calvin came to Geneva and, with William Farel, Theodore de Beza and John Knox, founded the stronghold of Protestantism that Geneva is today.

It was in 1536 that Geneva embraced the Reformation and became the haven of refuge for many Protestant exiles, among them John Calvin, who was destined to make that city a leading center of the Reformation in the French-speaking world. No monument to recall the extraordinary adventure and its influence on the world was erected until the beginning of this century. There were monuments to Luther and Zwingli in Worms and Zurich. Calvin, however, had expressly desired that no name or sign should ever be put over his grave.

Author (right) and Dr. Marcel Pradervand at Calvin Auditorium entrance.

As the twentieth century began, the desire grew to erect a monument, not as a testimony to any man's deed, but to recall historical facts and the work God himself had accomplished through men who were willing tools in his hands. On the occasion of the 400th anniversary of Calvin's birth, the project began, and soon aid came from Reformed congregations in other countries.

Reformation Wall

The end result of this effort is a most imposing rampart built against the background of an actual section of the former city wall. It faces the gardens that in the past bordered the fortified bastions. Before the wall is a water-filled moat, which not only reminds one of the moats once surrounding Geneva's fortifications but serves to reflect the image of the Reformers.

The wall is over 100 yards long and is made of quartz and granite. These stones reflect the setting sun's rays in rich colors. The motto: *Post Tenebras Lux* is also the motto of Geneva and summarizes the aim of the Reformation, namely, the return to the Bible and the ensuing revival of faith, a return to light after the long period of darkness and decay that marked the declining Middle Ages. Ten large statues are sculptured in the beautiful stone of the wall, the center occupied by the huge statues, 21 feet high, of the four Reformers who were present in Geneva in 1559 when the College and Academy were founded: Farel, Calvin, Knox and Beza. The remarkable lighting effects, the well-amplified voices of noted actors portraying the several characters as the story unfolded, and the beautiful garden setting all combined to provide an impressive portrayal of events that we of this age are too apt to forget or to dismiss as of slight interest.

The celebrations marking the anniversary of the founding of the university were deeply moving, especially the colorful procession of academically garbed participants with its wide variety of historic symbolism. But the high light of the jubilee observance was the dedication of the rebuilt Calvin

(Continued on page 30)

LETTERS

Metlakatla, Alaska

TO THE CO-EDITORS:

Your recent editorial on the Indian American should be read carefully by every subscriber. No minority group in our land is in greater need of our support and concern. May you continue to bring the problems of the Indian American to the attention of your readers!

Louis C. Gerhartt
Missionary,
Metlakatla Christian Mission.

★

Marshall, Okla.

TO THE CO-EDITORS:

I am writing to thank you for the fine analysis of our Indians' plight. So many well-meaning white Americans are unaware of the real issues in this complicated problem that I am almost afraid to read an article on the subject; but your statement is exactly right. . . .

The members of our church have sent letters to our Congressional delegation on this subject. (Fortunately our Oklahoma delegation can be depended on to do the right thing.) Your editorial will enlist the support of people in other areas who are not so aware of the situation as we are.

Angie Debo

★

Oswego, N. Y.

TO THE CO-EDITORS:

The Rev. Paul E. Strauch in "Shall a Christian tithe?" in the May 21 issue writes: "The Government each year confiscates a certain percentage of a man's income—in some instances much more than one-tenth." I am sure that through usage most persons will associate "confiscate" with an authoritarian government, unresponsive to the electorate. If "we"—our legislators are, after all, a reflection of us —assess ourselves taxes necessary to carry out the programs our own legislators pass, then we must conclude we are voluntarily assessing ourselves. . . .

And now a question: Dr. Strauch, does a church member have a moral right to include in his "tithe" those contributions he may make to Community Chest, Red Cross, Cancer, Heart Fund, March of Dimes and the like? If not, are these then outside the work of Christ? Some who tithe wholly to a specific church body may in part do so by cutting or omitting the other. If they contribute and tithe to both, God bless them. However, I think these questions are often unanswered by those who advocate "tithing." Perhaps it may be necessary to look outside the Bible for an answer but, in any case, it is not quite so simple as the article would seem to make it.

Johnson G. Cooper
Associate professor, social sciences,
Teachers College, State University
of New York.

Mr. Cooper raises two questions that deserve further attention. He questions the use of the word "confiscate" when applied to the Government's practice of levying taxes. He rightly points out that in a republican form of government taxes are levied by the electorate through the regular legislative processes. However, under the conditions of "big" government, the sense of the people assessing themselves is unfortunately obscured. Furthermore, the Government exercises considerable coercive power in order to make all citizens conform to the same pattern of taxation.

The point I was trying to make in the article on tithing was that the Government often assesses more than 10 per cent and has the power to enforce the collection of such levies but, by way of contrast, the church commends the practice of tithing and recognizes that such a practice must be on a voluntary basis. . . . The church exercises no power to dictate how the tithe shall be administered.

The second and more important question raised by Mr. Cooper concerns how the tithe shall be distributed. Should the tither give the whole tithe to the church, or can he give some of his tithe to other charitable causes?

There is no authoritative answer to this question and practices vary greatly. Responsibility for the distribution of the tithe rests with the tither. The church member who tithes becomes the manager or the steward of the tithe. . . . It is the fund that he dedicates to the work of the Lord. Presumably, he could give to any cause that in good conscience he feels is the "Lord's work". . . .

Paul E. Strauch
Executive secretary,
E and R Commission on Stewardship.

★

Claremont, Western Australia

TO THE CO-EDITORS:

United Church Herald, which comes to me and which, after reading, I circulate among my congregation, is a gift from the Women's Fellowship of the Congregational Church at River Edge, N. J.

It is hard to express the value of this gift. Symbolically, it is a cord of Christian comradeship binding us to our unseen brethren on the other side of the world. Practically, it is a source of much information and inspiration. It brings so much that is valuable to us: it tells us how you are tackling your problems in the United States; it keeps us in touch with some of the current theological thinking in your country; and most of all it constantly encourages us to know that your church life is so vigorous and well organized.

We are a small congregation of about eighty-five members in a residential suburb of Perth, capital city of Western Australia. The Congregational Union of Western Australia is believed to be geographically the most lonely in the world. In these circumstances we are doubly grateful for the kindness of the women at River Edge and doubly thrilled to have these well-designed and exciting pages of Christian journalism.

Edwin White
Minister.

★

Drexel Hill, Pa.

TO THE CO-EDITORS:

Concerning the article "Is it just good-natured fun?" in the June 18 issue, let me say that in my opinion the minstrel show is a part of our American heritage. . . .

Intelligent Negroes understand this. I do not believe the minstrel show makes fun of colored people; it emphasizes a group who have given much to this country's life and its folk music. . . .

Should we be oversensitive to harmless, good-natured humor, I fear we shall have lost something we vitally need today—namely, the ability to laugh at ourselves!

Grace S. (Mrs. H. M.) Abrahamson
Member, First E and R Church,
Philadelphia, Pa.

★

Winchester, Mass.

TO THE CO-EDITORS:

The article by Armstrong Hunter "Is it just good-natured fun?" is most welcome. Many thanks to him for writing it and to you for publishing it.

My father's family were all Virginians and my mother's family were from Georgia and South Carolina. I lived in the South until I was of age. The people I knew there would never think of attending a minstrel show for they regarded such a presentation as unfair and unkind to the Negro. I remember so well my mother's definite opinions on this subject. She used to say that a minstrel show was in bad taste—that it was unkind and unchristian to magnify the weaknesses and the peculiarities of the Negroes (or any other race) for people's own amusement.

It seems to me that church people in particular—North and South—should be sufficiently considerate and sensitive to outlaw the minstrel show.

Elizabeth (Mrs. John L.) Lobingier

Tour of Town and Country Churches

ELSA FUERST

1959 National Missions Tour stops at Shannondale Mission in the Missouri Ozarks.

THE sun shone brightly as thirty-seven enthusiastic laymen and women assembled on June 15 at St. Lucas' Evangelical and Reformed Church, Sappington, Mo., for the United Church of Christ's National Missions Tour of Town and Country Churches.

The group—made up of "first-timers" as well as veterans of previous national and international missions tours — represented seven states: Illinois, Indiana, Iowa, Missouri, Ohio, North Dakota and Pennsylvania.

For twelve days we traveled in an air-conditioned bus through six Midwestern and Southwestern states and listened as the Rev. Shirley E. Greene, secretary of the town and country department of the E and R Board of National Missions, and our program director, instructed us in the various phases of the church's ministry in rural and semi-rural areas. We observed, took notes, completed daily reading assignments and tried to learn all we could.

Full Itinerary

Our studies covered the following points of interest: churches; water and soil conservation; Navajo Indians; hospitals; farm organizations and cooperatives; a land-grant college. We visited twelve rural and town churches. Each day's schedule included morning devotions, a news summary, lecture and an end-of-the-day evaluation—all en route.

At Shannondale Mission in the Ozarks of central Missouri, we learned about their new project for crossbreeding Hampshire sows and York boars and about plans for raising wild turkeys. In Albuquerque, N. M., we stopped at the site of a new E and R mission, the Church of the Good Shepherd, and also spoke with the minister and laymen of the First Congregational Church there.

In the E and R church at Marshall, Okla., we learned how a diminishing population in a dry-land farming community affects the life of the rural church. As improved farm equipment makes farming more efficient, sons leave the family farm for larger cities or other fields of employment. Here, as in other communities, more land is required to provide an adequate income for the owner of a family farm. To supplement their dwindling incomes many farmers work part time as plumbers, electricians, carpenters and so on.

Near Elmo, Kan., we discovered that members of the New Basel E and R Church had erected their own recreational building.

Our hearts went out to the tiny Congregational church at Silverton, Colo. The membership of thirty in this mining town is experiencing genuine difficulty paying a $200 debt. The minister teaches school to supplement his income.

Conservation Projects

We inspected the Sandstone Creek Watershed Project near Cheyenne, Okla. Later, in Denver, we saw movies of the Colorado-Big Thompson Reclamation Project, gaining insight into how each of these contrasting projects functions to control water for irrigation and to prevent floods. We observed soil conservation methods—terracing, contour farming, strip farming and subsoil tillage (leaving stubble in the ground prevents soil from blowing away). All methods have done much to save the land and conserve moisture.

The Navajo Indian Tribal Council was in session at Window Rock, Ariz., when we arrived. Representatives of the tribe were voting on a $25,000,000 budget! We toured the offices of the Bureau of Indian Affairs and learned about the organization of the tribe and its functions. The Indian General Hospital at Fort Defiance, Ariz., caring for Indian patients of all ages, was well supplied with a competent staff and the latest medical equipment.

The Elk City, Okla., Cooperative Hospital, founded by Dr. Michael Shadid to assist low-income farmers to obtain the best in medical care, stands as a monument to this pioneer in cooperative medicine. The modern buildings of the National Farmers' Union in Denver and the Consumers' Cooperative Association in Kansas City, Mo., are landmarks to the great men who nurtured the idea of farm organizations and cooperatives as self-help devices.

Among other points of interest we visited were the Will Rogers State Memorial at Claremore, Okla.; Old Town, Albuquerque; the cliff-dweller ruins in Mesa Verde National Park; the Eisenhower Museum and Home in Abilene, Kan., and the Kansas State University of Agriculture and Applied Sciences in Manhattan.

Daily Devotions

Especially appreciated by the tour members were the daily devotions led by Mr. Greene and his Sunday sermon as, driving through the grandeur of the Rocky Mountains from Durango to Denver, he challenged us, the laity, to practice Christian fellowship, service and witness to the love of God through Jesus Christ to our fellowmen. (It was the most "moving" sermon of his career, according to Mr. Greene: it lasted for 30 miles, from start to finish!)

Thanks to the efficient arrangements made for us by Earl Koelling, our tour director, and the skill of our genial bus driver, Ralph Jones—both E and R laymen — we completed the 3,111-mile trip safely. For an enlightening Christian experience complete with fellowship, fun and "travel with a purpose," plan to make your next vacation a United Church-sponsored tour!

Miss Fuerst is a member of St. Paul's Evangelical and Reformed Church in St. Louis, Mo. Photo by courtesy of the E and R Department of the Town and Country Church.

(CC) DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for May 1959	$ 4,570.83
Income for year ended May 31, 1959	$81,365.08

NEWS WITHIN THE UNITE

DR. EUGENE S. WEHRLI APPOINTED TO EDEN FACULTY

Delmar

THE Rev. Dr. Eugene S. Wehrli, head of the department of religion at Elmhurst College, Elmhurst, Ill., has been appointed professor of New Testament studies at Eden Theological Seminary, Webster Groves, Mo., according to an announcement by President F. W. Schroeder. Dr. Wehrli will begin his new work in the fall of 1960.

He is the son of the Rev. Dr. and Mrs. Allen G. Wehrli of Webster Groves, where Dr. Wehrli has been professor of Old Testament literature on the Eden Seminary faculty since 1922. He is scheduled to retire from active teaching in the spring of 1960.

After being graduated *magna cum laude* from Oberlin College, Oberlin, Ohio, in 1943, Eugene Wehrli entered Eden Seminary and received his B.D. degree in 1945. As a recipient of the seminary's Honor Graduate Fellowship, he continued his studies at the University of Chicago, where he was awarded the Ph.D. degree in 1951. His doctoral dissertation was on the subject "New Testament conception of non-Christian history."

Dr. Wehrli taught for one year at Cedar Crest College, Allentown, Pa., and then was called to head the department of religion at Elmhurst College. During the ensuing years he also served several churches in the Chicago area as interim pastor. He was a member of various synodical committees and is currently on the National Advisory Council for Student Work. His wife is the former Clara Louise Flucke, daughter of the Rev. Dr. and Mrs. John Flucke of Morningside Community Church, Inglewood, Calif.

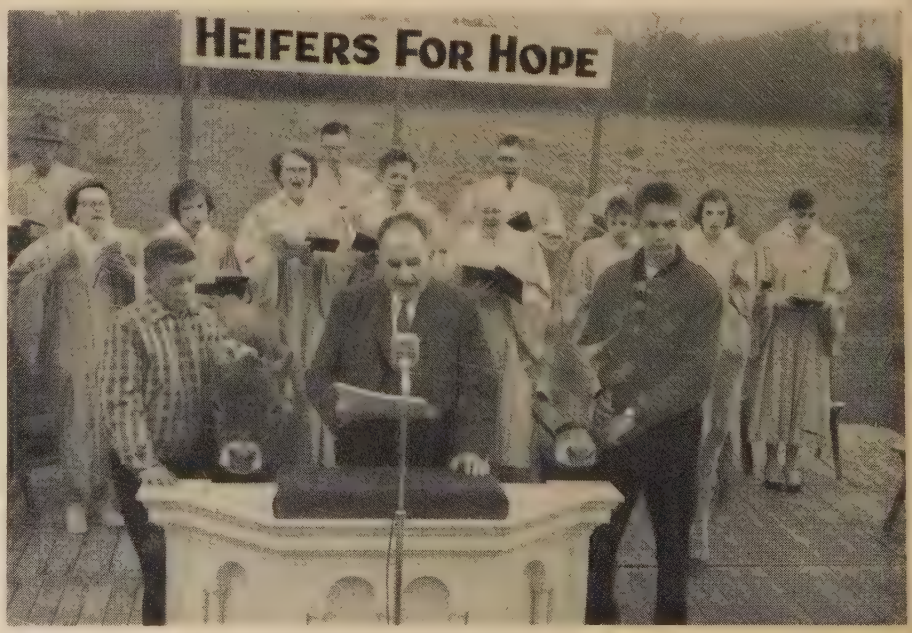
UNITED CHURCHES SEND HEIFERS TO GERMANY

COWBOYS, roundups and herds of cattle usually stay west of the Mississippi and Easterners must turn to TV for a fleeting glimpse of these legendary heroes of yesteryear. However, the cowboy is coming into new glory in the East through the efforts of six eastern synods of the E and R Church and the Congregational Christian churches of New England.

Donning Levis and flannel shirts, selected men from both groups sailed to Europe this summer accompanying heifers donated by the churches to help replenish the herds in poverty-stricken lands abroad. Heifer Project Inc., an interfaith, interdenominational agency related to Church World Service, assisted with arrangements. Travel costs were paid by West Germany.

New England Congregationalists—including members of the West Bridgewater, Mass., church pictured at right—"barnstormed" for many months to gather the twenty-five heifers that sailed from New York in early summer. Congregational Christians who accompanied the herd to Germany included: the Rev. Vernon L. Phillips, Fall River, Mass.; Everett R. McCullough, New Bedford; the Rev. George A. Hodgkins, Auburn; and William E. Gibson of West Bridgewater. A second shipment of fifty calves left Logan Airport, Boston, bound for Turkey.

Fifty heifers donated by six Pennsylvania E and R synods were shipped to Germany in July. The attending "cowboys" were the Rev. Morris D. Slifer, Reading; the Rev. John R. Gulick, McKeansburg; the Rev. Scott F. Brenner, Carnegie; the Rev. Ernest F. Andrews, Allentown.



DOROTHY A. NYLAND JOINS WOMEN'S GUILD STAFF

THE appointment of Dorothy A. Nyland as secretary of promotion of the Women's Guild of the Evangelical and Reformed Church has been announced by the Guild's board of directors. She will assume her new position September 15, with offices in Cleveland.

Miss Nyland comes to the E and R Church from the Board of Missions of the Methodist Church, where she was secretary of student work with the Women's Division of Christian Service. A graduate of Western Reserve University and Boston University's School of Religious Education, she brings to her new position a background of wide experience in church work and knowledge of the peoples of the world gained from extensive travel.

She began her career with the Wesley Foundation at the University of Oregon in Eugene, Ore., as director of student activities. While with the foundation she toured the Orient observing missionary work in China, Japan, Korea, the Philippines and Hawaii. In 1939 Miss Nyland was a delegate to the World Christian Youth Conference in Holland.

On a trip around the world in 1951 she spent a week at Dr. Albert Schweitzer's hospital in Lambaréné, French Equatorial Africa. On the same trip she visited many countries in the Far East.

More recently, Miss Nyland represented the Methodist Church at the Executive Committee meeting of the World's Student Christian Federation at the Ecumenical Institute in Bossey, Switzerland, when the "Life and mission of the church" emphasis was launched.

Mrs. George P. Ellerbrake

Chesshire Higbee

RALEIGH CHURCH SPONSORS "SOCIAL MISSIONARIES"

JOE Louis Park, a substandard Negro community just outside Raleigh, N. C., was the scene of an unusual experiment in community improvement this summer initiated by the United Church of Raleigh. Two Shaw University students served as "social missionaries" seeking to arouse a neighborhood spirit and to stimulate a desire for self-improvement. For six weeks Ed Holden and John Sledge lived and worked among the fifty-five families who inhabit what has been termed one of the most desolate residential areas in the state. Their first task was to win the confidence of the park's residents through house-to-house visits, community singing, recreational activities for the children and prayer meetings. A clean-up campaign and other forms of improvement followed.

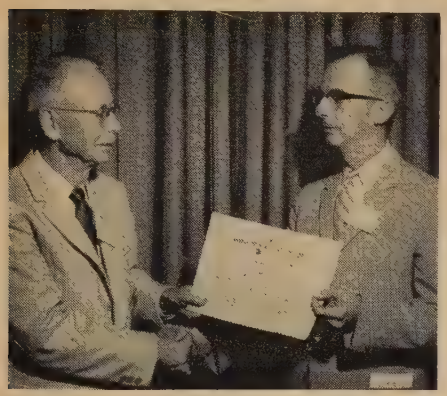
Raleigh Times

This is the second phase of a program begun by the Peace and Service Committee of the United Church almost a year ago in response to articles in the *Raleigh Times* describing conditions in Joe Louis Park. Located outside the city limits, this subdivision receives no city services and few from the county.

The Peace and Service Committee, under the leadership of Mrs. Susanne H. Freund, raised funds, obtained some free labor *(see photo)* and begged materials in order to install 1,200 feet of water line, have a well cleaned, and put in a pump and two water spigots at strategic points. "Now I think the people are anxious to get a health program started," said John Sledge, "especially since two polio cases were discovered recently." The Rev. Gaylord B. Noyce *(left)* is minister of United Church.

Continued on next page ▸

TEXAN IS RURAL MINISTER OF THE YEAR



THE Rev. Clifton J. Freudenberg of Orange Grove, Tex., pastor of Luther E and R Church, Orange Grove, and Peace Church, Tynan, received the Rural Minister of the Year award at the annual luncheon of the Texas Rural Church Conference held recently at Texas A and M College in College Station.

Awarded by *The Progressive Farmer* of Dallas, the Rural Church Conference, and members of Texas A and M staff, the honor is bestowed "in recognition of outstanding leadership in the rural church movement, the development of rural community life and cooperative work with agencies and organizations that have for their goal the creation of better rural living for all people." Photo shows Eugene Butler *(left)*, editor of *The Progressive Farmer*, presenting the award to Mr. Freudenberg, who was the unanimous choice of the committee.

Since his graduation from Eden Seminary in 1950, Mr. Freudenberg has given outstanding leadership to the two churches in his charge, which have grown from small, struggling missions to strong, mature congregations no longer requiring denominational support. At the same time, Mr. Freudenberg has demonstrated an intense interest in farm and home problems in his community by actively participating in the work of farm organizations and agencies and by supporting many kinds of community services. As chairman of the Industrial Committee of the Orange Grove Chamber of Commerce, he recently completed an extensive community survey.

Mr. Freudenberg has also broadened the horizons of church members to include world problems. For several years he directed the work of CROP (Christian Rural Overseas Program) in his area, and early this year he accompanied a plane-load of Corriedale sheep to Guatemala. As a member of Texas Synod, Mr. Freudenberg has served as chairman of its committees on Christian education, town and country church, and camp development.

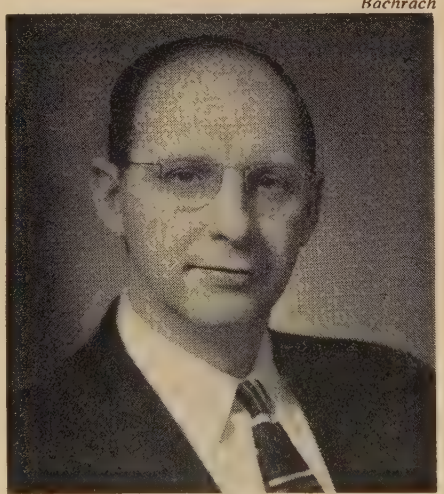
EVANGELISM SECRETARY FOR UNITED CHURCH NAMED

AT the recent second General Synod meeting in Oberlin, Ohio, announcement was made of the appointment of the Rev. Dr. Gerald J. Jud *(see photo)* of Worcester, Mass., as the first secretary for evangelism of the United Church of Christ. Dr. Jud, a third-generation clergyman, is presently minister of Central Congregational Church in Worcester. He will make his headquarters in Cleveland, beginning January 1.

The Congregational Christian Department of Evangelism has been without full-time staff service since the Rev. Dr. Robert W. Spike was elected to the position of program secretary for the Board of Home Missions. The Evangelical and Reformed Commission on Evangelism will be without an executive secretary when the Rev. Dr. Fred C. Schweinfurth of Cleveland retires on March 1, 1960, after having completed fifteen years of service in that office. It has been agreed that Dr. Jud will be the secretary in the evangelism organization of the United Church of Christ.

The first joint conference on evangelism of the CC and E and R churches to consider the "teaching, reaching, preaching" mission of the United Church of Christ will be attended by approximately 100 qualified leaders from over the nation. The cooperating agencies have invited chairmen of evangelism committees of all E and R synods and CC conferences to meet at the Dunkirk, N. Y., Conference Grounds from September 15 to 17. Conference and synodical staff members with full- or part-time portfolios in evangelism will also be present.

Bachrach



In making the announcement on behalf of the Joint Evangelism Committee, Dr. Schweinfurth pointed out that already the CC *Evangelism Newsletter* and the E and R *Advance Advocate* have been united as *The Evangelism Advocate* of the United Church, with issues published in April, June, September, November and February.

Of greatest interest to lay people, Dr. Schweinfurth feels, will be a totally new *Family Devotions*, to be published bimonthly by the Joint Committee on Evangelism beginning in January-February 1960. *Family Devotions* will provide guidance in worship for the entire family.

A second joint publication, to be called *Daily Devotional Guide*, will replace the present CC *Daily Devotions* and the E and R *Daily Talks With God*. It will be beamed, as are the two present publications, for adult use. Mrs. Charles W. Schwantes of Tiffin, Ohio, will be interim editor of *Family Devotions*. The Rev. Roy L. Minich, interim secretary for evangelism of the CC Board of Home Missions, and the Rev. Dr. Theophil W. Menzel, pastor of Bethel E and R Church, Freedom Township, Mich., will edit *Daily Devotional Guide*.

The E and R Commission on Evangelism, in the second year of a three-year "teaching, reaching, preaching" mission, is setting up approximately thirty "missions" over the nation, to which CC churches within the regions will be invited. The Rev. Dr. James W. Bright and the Rev. Robert A. Happel, both commission staff members, are directing the seven-day missions. (Photo below shows Dr. Schweinfurth *(left)* conferring with Dr. Bright.)

RHODE ISLAND SUPERINTENDENT RETIRES

DR. James H. Lightbourne Sr., superintendent of the Rhode Island Congregational Conference for the past fifteen years, retired from that post last month and has become minister of two churches in Bedford County, Pa.

Three hundred and fifty persons attended a dinner in honor of Dr. and Mrs. Lightbourne held at Central Congregational Church, Providence, R. I. *(see photo)*. Shown with Dr. Lightbourne are Mrs. Arthur E. Wilson *(left)*, president of the Rhode Island Congregational Women's Fellowship, and Mrs. F. Cushing Foss, president of the Rhode Island Conference.

The Lightbournes moved to Rhode Island from Burlington, N. C., where he was minister of the First Congregational Christian Church. Previously he had served churches in Troy, Ohio; Holland and Norfolk, Va.; and Sidney, Ind.

Since going to Rhode Island Dr. Lightbourne has served the conference, the denomination and the state council of churches in many capacities. In recent years he has been a member of the Executive Committee of the CC General Council, the Ad Interim Committee of the Missions Council, the Yearbook Committee and he is presently vice chairman and secretary of the Executive Committee of the General Convention of the Christian Church. He is also treasurer of the Congregational Christian Historical Society.

Dr. Lightbourne's son, James Jr., is the superintendent of the Southeast Convention with headquarters in Atlanta, Ga. This is the first time on record that a father and son have served simultaneously as conference superintendents.

Mrs. Lightbourne, in addition to her duties as general manager of the manse,

has been secretary of the North Carolina Council of Church Women, president of the North Carolina and Virginia Congregational Christian Church Women and president of the Rhode Island Council of Church Women.

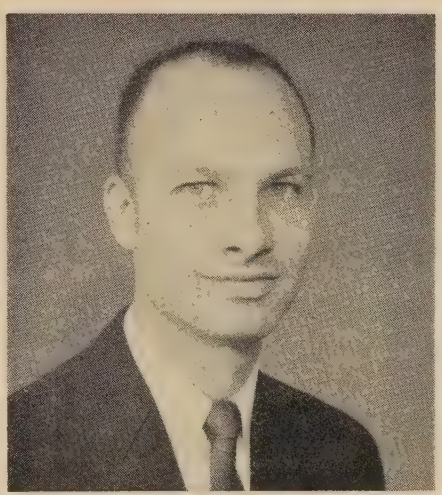
MEROM INSTITUTE LAUNCHES RURAL PROJECT

NEW dimensions in town and country church work are envisioned in the three-year project on renewal of the town and country church authorized by the board of directors of Merom Institute, Merom, Ind., at its recent annual meeting. The Rev. Keene R. Lebold *(see photo)*, E and R pastor of Clarington, Ohio, has been added to the staff of Merom Institute to direct this pioneering project.

The goal of this project, according to the official prospectus, is to be "a renewed awareness on the part of a selected group of town and country churches in the Merom area (radius 150 miles) of the true meaning of Christian commitment and the mission of the church, and a demonstration for the church at large of the redemptive power of God in the lives of persons and communities that can flow through such awakened fellowships of God's people."

Approximately thirty churches—Evangelical and Reformed, Congregational Christian and others—will be selected to participate in this pilot project on the basis of their interest in and commitment to its purpose. The program will include weeks of fellowship, worship and study at the institute for pastors and laymen three times a year, an annual Renewal Convocation at Merom, self-studies by the participating congregations, development of small prayer and study groups—all of this leading to local-church and community projects designed to open channels to the flow of God's spirit for the renewal of the church.

Merom Institute is a rural church center of the United Church of Christ, which has been serving the area of southern Indiana and Illinois since 1936. It is located on the campus of a former college of the Christian denomination. It was founded through the efforts of the late Dr. Arthur E. Holt of Chicago Theological Seminary and others, and during its first ten years was under the direction of the Rev. Shirley E. Greene, now national town and country secretary of the Evangelical and Reformed Church.



Dr. Victor Obenhaus of Chicago Theological Seminary is chairman of the board of directors, and the Rev. James R. Smucker, associate superintendent of the Illinois Congregational Christian Conference, is chairman of the program committee. These men, together with the institute's director, the Rev. Alan T. Jones, assumed leadership in the development of the renewal project, which represents further extension and fulfillment of the original purposes of Merom Institute.

Sharing with Merom Institute in the financial support and policy direction of this project are the Illinois and Indiana CC Conferences, the E and R Synods of South Indiana and South Illinois, the CC Board of Home Missions and the E and R Board of National Missions.

The Rev. Keene R. Lebold, who will serve as renewal project director, is a graduate of Elmhurst College and Eden Theological Seminary. For the past seven years, he has served as pastor of the Clarington Charge in Southeast Ohio Synod. He was a leader in the formation of Pioneer Larger Parish and is now chairman of the Parish Council.

He is also moderator of his synod and has served as chairman of the County Redevelopment Committee sponsored by the United States Department of Agriculture in Monroe County, Ohio. As renewal project director, Mr. Lebold will also be a member of the staff of Town and Country work of the United Church of Christ. Serving on the staff are the Rev. Shirley E. Greene, chairman; the Rev. Serge F. Hummon, CC town and country secretary; the Rev. Dr. Alfred C. Bartholomew and the Rev. Charles V. Lee, mid-Atlantic and Great Plains field representatives respectively.

NEWS of the WORLD

CHINESE ORPHANS FIND HOMES IN UNITED STATES

So Fook Sing, 8-year-old Chinese orphan from Hong Kong, is welcomed by his new "father," Henry Gee *(center)*, while the Rev. Dr. Reginald H. Helfferich, vice chairman of Church World Service, looks on.

Dr. Helfferich, who is executive secretary of the Commission on World Service of the Evangelical and Reformed Church, as well as the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, were waiting to meet So Fook and five other Chinese orphaned children when they arrived at the Seattle-Tacoma, Wash., airport recently. They were the first contingent of many who will find new homes in the United States as a result of the World Refugee Year emphasis of CWS, relief and reconstruction agency of the American churches and a department of the National Council of Churches.

Young So Fook Sing was also welcomed by his prospective "grandfather," Gee Tow. Both father and grandfather are businessmen in Los Angeles.

Hundreds of orphaned and abandoned Chinese children in Hong Kong need adoptive homes, CWS reports. There is no accurate count of the number of children

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available for adoption but, following tradition, most of those abandoned are girls. Since 1946 Church World Service has brought 103,000 persons to the United States under the Displaced Persons Act, the Refugee Relief Act of 1953 and current legislation.

EAST ASIA CONFERENCE MEETS IN MALAYA

Delegates from forty-two Protestant churches and Christian councils in fourteen Asian nations gathered recently at Kuala Lumpur, in Malaya, to plan strategy for a common Christian witness in the area.

In a solemn setting of worship, delegates to the conference stood in Kuala Lumpur's Venning Chapel on the opening day to signify their acceptance of the constitution of the East Asia Christian Conference. Observers were present from Africa, Europe, the United States and Canada to see the new organization take permanent shape. Among them was Dr. Alford Carleton, executive vice president of the American Board of Commissioners for Foreign Missions.

This new regional ecumenical association is the first of its kind in the world. Composed of independent churches and national Christian councils spanning a vast area from West Pakistan to Australia, the East Asia Christian Conference was provisionally formed at a meeting in Prapat, Indonesia, last year.

The 180 participants in the Kuala Lumpur meeting were challenged to experiment boldly in bringing the Christian gospel to Asia in ways "relevant" to the people there. Bishop J. E. Lesslie Newbigin *(right, in photo)*, general secretary of the International Missionary Council and one of the speakers at the first General Synod of the United Church of Christ, sharply challenged many of the principles and practices on which the missionary movement of the past 150 years had been based. Asian churches are still suffering, he said, even when independent, from the heritage of the past with heavy reliance on funds from outside. This heritage often causes local congregations to be "regarded as objects to be administered rather than living parts of the church in which the Holy Spirit is at work."

TWO OUTSTANDING CHURCHMEN HONORED IN GENEVA

RNS

DR. Karl Barth *(left)*, noted Swiss theologian now teaching at the University of Basel, Switzerland, and Dr. Liston Pope, dean of Yale University Divinity School, New Haven, Conn., were honored with Doctor of Theology degrees by the University of Geneva, Switzerland, at the recent celebration marking its 400th anniversary *(See pages 20-21 of this issue)*.

Dr. Barth was cited as "the theologian who, more than any other, has rendered this generation conscious of the richness and power of the thinking of the Reformers."

Dean Pope, a Congregational Christian clergyman and the only American among twenty-four recipients of degrees, was hailed as "one of the most outstanding theologians of the New World in the field of religious sociology and social ethics." The citation noted also his leading role in the ecumenical movement as a member of the World Council of Churches' Executive Committee.

The University of Geneva, one of the oldest in Europe, was founded as an academy early in June 1559 and has one of the distinguished academic histories of the world. The honorary degrees were distributed almost equally among the fields of theology, science, letters, sociology, political science and economics, law and medicine. Two other theologians honored by the university were Prof. Jean-Daniel Benoit of Strasbourg, France, and Prof. Thomas F. Torrance of Edinburgh.

FRENCH PRELATES ISSUE JOINT APPEAL

FOR the first time in the history of the French churches, a joint statement has been addressed to the public by Roman Catholic and Protestant ecclesiastical authorities of that country.

The statement deals with the displacement of more than one million North African Muslems since 1957 as a consequence of the war in Algeria, resulting in an alarming increase in infant mortality and malnutrition. Signed by Cardinal Feltin, Archbishop of Paris, and Dr. Marc Boegner, president of the French Protestant Federation and a former president of the World Council of Churches, the joint appeal reads in part as follows:

"Algeria poses a number of problems to Christians, and we hereby call attention to declarations which we have made respectively on these painful issues, especially concerning respect for human rights and the use of torture. . . .

"The serious lack of doctors and social workers has grave consequences for the entire Arab population: a great number of workers are needed to fill this need. In the interest of helping our brethren and especially the women and children, we earnestly hope that such workers will be found in the immediate future.

"We hereby join in an appeal for funds, which will permit our respective service organizations *(Secours Catholique* and *Cimade)* to continue their work as a symbol of evangelical peace." The joint statement was released shortly before the celebration of John Calvin's 450th birthday. Photo shows Mayor Pierre Boutefeu welcoming delegates and guests of the Reformed Church of France to the celebration at Noyon. *Left* is Dr. Pierre Bourguet, president of the National Council of the Reformed Church of France, who also spoke.

EDUCATION CAMPAIGN

(Continued from page 10)

educated in Lebanon, a land where Christian example must compete with Muslem differences—is an influential voice in the world today. He received his B.A. in mathematics and physics from the American University of Beirut, earned his M.A. and Ph.D. degrees in philosophy at Harvard University and holds honorary degrees from other American universities. He has been a teacher, public lecturer and diplomat.

Dr. Carleton, an international authority on the Middle East, served as teacher and administrator in educational institutions in Turkey and Syria for thirty years. He was president of Aleppo College in Aleppo, Syria for seventeen years before being called to Boston in 1954 as executive vice president of the American Board, the overseas arm of the Congregational Christian churches. Dr. Carleton was educated at Oberlin College and Hartford Theological Seminary. During World War II Great Britain awarded him the King's Medal for service in the cause of freedom. In 1956 he received the degree of Doctor of Humane Letters from Williams College.

Dr. Douglass, a native of Iowa, is a leading Protestant spokesman on the place of religion in American culture. He received his B.A. from Pomona College in California, his B.D. from Union Theological Seminary in New York City and his M.A. from Columbia University. He holds honorary doctor's degrees in laws, divinity and humane letters. He has held pastorates in Upper Montclair, N. J., Pomona, Calif., and at Pilgrim Congregational Church in St. Louis, Mo. Dr. Douglass is a member of the Executive Council of the United Church of Christ.

Dr. Hutchins was formerly associate director of the Ford Foundation in Pasadena, Calif. He is perhaps better known for his pioneering work in the field of higher education as president and chancellor of the University of Chicago, where he served for twenty-two years. Earlier he had distinguished himself as dean of the Yale University Law School from which he had graduated *magna cum laude* in 1925. He has honorary doctorates from several colleges and universities in the United States and Europe. He is chairman of the Board of Editors of the Encyclopaedia Britannica and a director of Encyclopaedia Britannica Films, Inc.

In addition to major addresses, each dinner program will include a première showing of the animated color cartoon "The Pumpkin Coach" produced for the Christian Higher Education Fund by the Rev. Dr. Everett C. Parker, director of the Office of Communication for the United Church of Christ.

Professional talent has been employed in all phases of the production of "The Pumpkin Coach." The script was written by Virginia Mazer, author of radio and television dramas and documentaries, who has written many shows for the National Broadcasting Company's "Eternal Light" series. Mildred Kayden, composer and formerly a member of the music faculty at Vassar College, provided the music and lyrics for the musical score. Robert Lewis Shayon, producer of radio and TV programs and TV critic for the *Saturday Review,* was the director, with animation by John Bean, formerly with Walt Disney Studios.

The four dinners will initiate a succession of conference fellowship dinners following a similar pattern. Conference committees currently are at work formulating plans for these events.

There will be no solicitation for the Christian Higher Education Fund at the dinners, but the program will include reports on the progress of the campaign, acceptance of local-church goals and individual gifts. In Boston, the Rev. Dr. Lawrence L. Durgin, national chairman of the Christian Higher Education Fund, will speak on the purpose behind the fellowship dinners. His message will be read by the dinner chairmen at the New York, Chicago and San Francisco events.

"A salute to higher education" will be a one-night, nation-wide fanfare to publicize the largest fund-raising effort of its kind in the history of the Congregational Christian fellowship.

WE ARE HEIRS

(Continued from page 21)

Auditorium, which some years ago had been permitted to fall into a state of disrepair. The major financial support, involving the raising of approximately $170,000, came from related Reformed and Presbyterian groups after the Reformed Alliance approved the project at its meeting in Princeton a few years ago and appointed Dr. Ray Anderson of Chicago as chairman of the committee. Under his leadership, and aided by Dr. Marcel Pradervand, general secretary of the Alliance, the restoration was completed just in time for the dedication. As one of the speakers at the dedication, Dr. Anderson reminded not only the audience but all Protestants that "a people who forget their fathers will not be remembered by their children."

Although our heritage as a united church includes also the emphases coming from Luther and Zwingli, the impact made upon the Reformation by Calvin and his associates, and the basic doctrines that salvation is from God alone and the Scriptures are the final authority in revelation became the supporting structure of the Huguenot churches in France, of the Presbyterian Church in Scotland and of the Puritans in England and the Western Hemisphere. The United Church of Christ is thus the heir of a rich and varied tradition.

Committee of Nine

(Continued from page 19)

ence superintendents, two pastors and three laymen comprise the total of nine members that gives the body its name. Four times its members have met during the past year, delineating their methods and subjects of inquiry, listening carefully to responsible denominational executives and carefully noting factors of concern inherent in this complex process.

Such factors involve the entire philosophy behind conferences and synods in regard to administration and program; the present geographical boundaries of conferences, synods and associations and the number of churches and communicant members in each; and the theological, historical, sociological, ecclesiastical, cultural, topographical and missionary considerations to be kept in mind in reaching conclusions.

The committee has pointed out that it is now timely for synod presidents and conference superintendents to consult in a preliminary way about problems of realignment and reorganization in particular situations, sending the committee memoranda of their discussions. All proposals at the present time are to be kept tentative and fluid, and consultation is to be sought with the committee so that advantage may be taken of its insights.

Definite plans call for a meeting on January 29, 1960 at Buck Hill Falls, Pa., for just such a conference between members of the committee and synod and conference executives. It is to be followed by area meetings between superintendents and presidents.

In conclusion, let it be understood that the concerns of all groups, racial or ecclesiastical, as well as of all individuals, pastors, executives and the man in the pew are the concerns of this committee as it faces its task. It realizes that the welfare of the church as a witnessing fellowship is at stake. Regardless of how much knowledge and wisdom may be gained through consultation in preparation for ultimate adjustment, only by the guidance of the Holy Spirit can such a group find its way through difficult waters.

Times of great opportunity for the United Church call not only for intelligent study by a committee and wise recommendation by a council, but for the earnest prayers of the people, as well as the understanding and loving conciliation of existing bodies and groups, that out of this process of reorganization there might emerge the church for which Christ died.

OBITUARIES

MRS. MARION LOUISE ELLIS ABELE, wife of the Rev. A. F. Abele, pastor of St. Luke's E and R Church, Erie, Pa., died April 6 at the age of 54. Before going to Erie, Mr. Abele was pastor of Friedens E and R Church, Seward, Neb. In addition to her husband, Mrs. Abele is survived by a son.

THE REV. DR. E. LEROY DAKIN, minister of ecumenical fellowship of the Church by the Sea (CC), Madeira Beach, Fla., died on April 12. He had served that congregation for three years prior to his death. Surviving are his widow, three sons, a daughter, two brothers, six grandchildren and three great-grandchildren.

THE REV. DR. EARL W. DOUGLAS, executive secretary of the City Missionary Society of Boston and associate minister and field secretary of the Massachusetts Congregational Christian Conference, died on May 25. His age was 47.

Educated at Gordon College, the University of New Hampshire, Andover Newton Theological School and Boston University, Dr. Douglas was ordained in 1935. He held several pastorates before going to the City Missionary Society in 1942. He was elected honorary president of the society last May. A member of Eliot Congregational Church in Newton, Mass., Dr. Douglas had specialized in problems of the urban church. He gave leadership to numerous community groups dedicated to serving the needs of families and youth.

He leaves his widow, three daughters, his mother, two brothers and a sister.

THE REV. FRANCISCO E. ESTRELLO, secretary of the American Bible Society's agency in Mexico and a former professor of religious education at the Congregational Christian school of Guadalajara, died on April 30 in Mexico City. He is survived by his widow, two children and his father.

DR. FLORENCE MARY FITCH, professor emeritus of biblical literature at Oberlin College and member of the First Church in Oberlin, Ohio, died June 2. Her age was 84.

Prof. Fitch was born in Stratford, Conn. and studied at Oberlin College and the University of Berlin, from which she received the Ph.D. degree. Dr. Fitch was a member of the Oberlin faculty for thirty-seven years, the last sixteen of which she also served as Dean of Women. She retired in 1940. After her retirement Prof. Fitch devoted her time to writing children's books on religious themes.

MRS. SUSAN GETCHELL, an educator in the Near East for forty-five years under the auspices of the American Board for Foreign Missions, died June 11 at Claremont, Calif. Her age was 89.

Mrs. Getchell, the former Susan Dwight Riggs, was the widow of Dana King Getchell, whom she married while both were teaching in Turkey. Mrs. Getchell's outstanding service in schools in Turkey and Greece was in the tradition begun in 1832 by her grandfather, the Rev. Elias Riggs.

Following her appointment by the American Board, she taught at the Girl's School at Marsovan (Merzifon), Turkey until her marriage in 1904. Thereafter she shared her husband's responsibilities as head of the Boy's Home at Marsovan. They also served in Smyrna, Salonica and Athens, retiring in 1937. Mr. Getchell died in 1950.

THE REV. CHARLES OTIS GILL, a retired CC clergyman, died in Staunton, Va., on June 1. He was 91 years of age and made his home in Waterford, Va.

Mr. Gill was born in Walpole, Mass. While at Yale College, he was a member of the first All-American football team. Graduating from Union Theological Seminary in New York, he served churches in Vermont and New Hampshire until his retirement in 1930. Mr. Gill leaves two sons and three grandchildren.

MRS. BESSIE MAY KREBS, nee Hoffman, of Hanover, Pa., widow of the Rev. Dr. Dallas R. Krebs, an E and R clergyman, died June 9 at the age of 80. Dr. Krebs, whose

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Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Fourth Avenue, New York 10, N. Y.

Continued on next page ▸

death preceded that of his wife by only four months, spent his entire ministry in Pennsylvania.

HARRY C. LONG, prominent CC layman in the Ohio Conference, died on May 6 in Akron, Ohio. Mr. Long, moderator of West Church in Akron, was president of the Home Builders' Association of Greater Akron and a director of the Ohio Home Builders' Association. He was the first chairman of the Pilgrim Hills Building Committee until illness forced him to give up active leadership, but his interest in the conference center never failed.

MRS. ESTHER J. LUCKE, nee Backer, of St. Louis, Mo., widow of the Rev. Reinhold Lucke, an E and R clergyman, died at Lombard, Ill. on April 30 at the age of 76. Mr. Lucke, who died in 1955, served congregations in Missouri and Illinois. Two sons survive.

THE REV. JOHN D. PERRIN, a retired CC clergyman, died April 6 in Battle Creek, Mich. His age was 85.

Mr. Perrin was born in Brantford, Ontario, and moved to Chicago as a boy. He was ordained in 1903 and held pastorates in Chicago, St. Louis, Mattawan, Galesburg, Watervliet and Athens, Mich. He was a member of the Kalamazoo Association at the time of his death. He leaves his widow, three daughters, a son, seven grandchildren and eleven great-grandchildren.

THE REV. LINDEN H. RICE, retired E and R clergyman of Philadelphia, Pa., died May 27 at the age of 80. A graduate of Ursinus College and Lancaster Theological Seminary, he was ordained in 1909. He served churches in Pennsylvania and Ohio.

THE REV. RALPH SILVERNAIL, a licensed CC minister in St. Johns, Mich., died on May 6. Mr. Silvernail served the Eureka Congregational Church in an unofficial capacity for more than thirty years. He was licensed to preach by the Central Association in May 1954.

THE REV. DR. EDWARD A. THOMPSON, retired CC clergyman, died June 7 in Claremont, Calif.

Dr. Thompson, a former minister of First Congregational Church in Pasadena, Calif., served Park Congregational Church in Grand Rapids, Mich., for twenty years. He is survived by his widow, two daughters and a sister.

THE REV. WILFRED WAKEFIELD, retired CC clergyman of Somonauk, Ill., died June 1 at the age of 74.

Mr. Wakefield was born in Burnley, Lancashire, England. He graduated from Union Theological Seminary in New York and served churches in Alcester, S. D., Somonauk and Yorkville, Ill. During his last pastorate in the Brookfield, Ill. church he received the Chicago Association's award for outstanding churchmanship. Following retirement six years ago he was interim minister of churches in the Chicago area. Mr. Wakefield leaves his widow, two daughters and two sons.

THE REV. HERMAN J. WELLS, a retired CC clergyman, died on May 20 in Brockton, Mass. His age was 93.

Mr. Wells, the oldest living alumnus of Williams College, Williamstown, Mass., also studied at Columbia University. His first pastorate was in Vinal Haven, Me. He entered the teaching profession but returned to the ministry in 1927, serving the Community Church in Greenville, N. H. and churches in Roxbury and Bridgewater, Vt. He leaves a daughter, two sons, a sister, seven grandchildren and twelve great-grandchildren.

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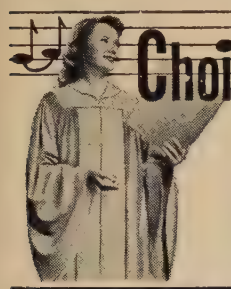

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E and R Address Changes

ACHTERMANN, ARIEL H., chaplain, Ft. Ritchie, Md., to 17 Edge Hill Dr., Lancaster, Pa.

ANDERSON, ROBERT G., Tulare, S. D., pastor of Salem and St. John's, (new).

BABBITT, DONALD M., (I) to 1832 37th St., Moline, Ill.

BAWEL, CHARLES A., Weimar, Tex., pastor of the Weimar-New Bielau Charge, (new).

BAYLER, THE REV. AND MRS. ROBERT L., Somerset, Ohio, as pastor and associate respectively of the Glenford Charge, (new).

BENDER, LAMAR T. J., Saxton, to R.D. 2, Seven Valleys, Pa., pastor of the Jerusalem-St. Peter's Charge.

BENNER, RICHARD E., R.D., Millersburg, Pa., pastor of the St. David Charge, (new).

BLUME, ALLEN C., 900 Summit Ave., St. Paul, Minn., minister of youth, St. Paul's, (new).

BORNEMANN, WESLEY W., Bloomington, Minn., to 5936 S. Albany Ave., Chicago 29, Ill., pastor of Grace.

BORTNER, STEWART H., Mt. Bethel, to 2126 Highland St., Allentown, Pa., pastor of Faith.

BRAUN, EUGENE R., (M) Portland, Ore., to Hacienda Picalqui, Tabacundo, Ecuador, South America.

BROWN, DONALD H., Suffield, Ohio, pastor of Suffield Church, (new).

BROWN, FINLEY B., 714 E. Epworth Ave., Cincinnati 32, Ohio, pastor of Matthew's, (new).

BUCHMUELLER, OSCAR H., (CC) Barnesville, to 4249 Dupont Ave. S., Minneapolis 9, Minn., pastor of Lyndale Congregational Church.

BUENEMAN, ERWIN H., St. Louis, to Jamestown, Mo., pastor of the Jamestown-Pleasant Grove Charge.

CASE, RAYMOND W., Cleveland, to 2360 Valley St., Dayton 4, Ohio, pastor of Pleasant Valley.

CLAUSING, JOHN M., Bowmansville, Pa., pastor of the Bowmansville-Center Charge, (new).

CLAUSSEN, RUSSELL G., Student Union, University of Massachusetts, Amherst, Mass., assistant chaplain, (new).

DE CHANT, EDWARD S., Skippack, to 402 W. Grove St., Taylor, Pa., pastor of St. Paul's.

DE KALLOS, ARPAD, Bridgeport, Conn., to 849 Harbor St., Conneaut, Ohio, pastor

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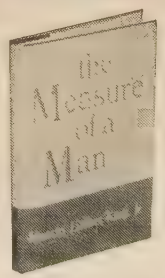

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DIETRICH, MERLIN A., Rice Lake, Wis., to Barnesville, Minn., pastor of St. James.

DOLDE, VERNON G., to 1514 Grand Ave., Schofield, Wis. (postal change).

DOLLGENER, CARL D., Coupland, Tex., pastor of St. Peter's, (new).

DUMIN, AUGUST, (I) Moscow, Ida., to c/o S.Sgt. Paul Dumin, Box 2626, Edwards AFB, Calif.

DUZEN, NORMAN W., Catasauqua, Pa., to 126 Crescent Ave., Buffalo 14, N. Y., pastor of St. Paul and St. Mark Church.

EGGER, OSCAR A., Chicago, to 1510 Edith St., Murphysboro, Ill., pastor of St. Peter's.

EIBEN, EDWIN O., Bayard, to Harbine, Neb., pastor of Hope.

ENGELSDORFER, MARVIN F., to 1210 Maple Rd., Buffalo 21, N. Y. (change of residence).

FISCHER, JOHN D., (CC) Kansas City, Mo., pastor of First Congregational Church, (new).

GASS, ERIC A., (M) c/o R. B. Berrie, 4126 Bellefontaine Ave., Kansas City, Mo., (new).

HAAS, DENNIS W., 57 N. Reading Ave., Boyertown, Pa., pastor of Falkner Swamp Church, R.D. 1, Gilbertsville, Pa., (new).

HAKES, JAMES D., 419 W. 52nd St., New York, N. Y., serving Martha Memorial on Privilege of Call.

HARGRAVE, WAYNE L., Maquoketa, Iowa, to Lyman, Neb., pastor of Immanuel.

HAUSER, CALEB, (E) Phoenix, Ariz., to c/o Mrs. Henry Treick, R. 3, Manitowoc, Wis.

JOZSA, BENJAMIN, (E) Santa Rosa, Calif., to 558 Elwood St., Joliet, Ill.

KAISER, JOHN P., (E) Tecumseh, Neb., to 2037 9th Ave., Greeley, Colo.

KAMENZ, HAROLD W., (D) Detroit, Mich., to 4056 N. 68th St., Milwaukee 16, Wis., chaplain of Deaconess Hospital.

KETTELHUT, ROBERT L., 4625 W. 87th Pl., Oak Lawn, Ill., pastor of a new mission church, (new).

KLEIN, ERNEST C., 26 N. 14th St., Belleville, Ill., assistant pastor of Christ Church (former chaplain).

KRIEBEL, MARTHA B., Palm, Pa., pastor of the Palm Schwenkfelder Church, (new).

KUENNING, KENNETH D., Rising Sun, Ind., to 109 E. Mill St., Staunton, Ill., pastor of St. Paul's.

LEBOLD, KEENE R., (CC) Clarington, Ohio, to Merom, Ind., field representative of the Merom Institute.

LEFEVRE, MAURICE H., 319 N. Center St., Plymouth, Ind., pastor of First, (new).

LOWE, HERBERT R., Arden Manor, Apt. D-8, 5801 Streefkerk St., Warren, Mich., pastor of a new mission church, (new).

MANN, JOSEPH H., Smithton, to Freeburg, Ill. (retired).

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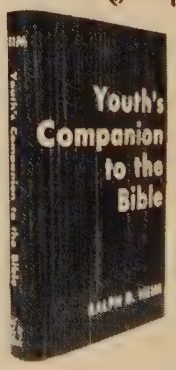

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MECKSTROTH, NED A., R.R. 2, Metropolis, Ill., pastor of Zion, (new).

NIEMAN, JOHN R., 1650 Pine Rd., Homewood, Ill., industrial chaplain, (new).

OESTERLE, MAYNARD C., (I) Shelby, Ohio, to 418 S. Hough St., Barrington, Ill.

PAINE, R. HOWARD, Manheim, to 1614 N. 15th St., Reading, Pa., pastor of St. Thomas.

RABERT JR., WILLARD S., 237 S. Broad St., Nazareth, Pa., assistant pastor of St. John's, (new).

RAINEY, JOHN J., Elgin, Ill., to 946 Prouty Ave., Toledo 9, Ohio, pastor of Salem.

RATZLAFF, RALPH J., 500 Cole St., Watertown, Wis., pastor of First, (new).

REDMON, THOMAS K., 3115 Linwood Blvd., Kansas City 3, Mo., associate pastor of St. Peter's, (new).

ROHRBAUGH, PAUL E., Upper Sandusky, to 515 Superior St., Genoa, Ohio, pastor of St. John's.

SAYLOR, DANIEL T., chaplain, New York, N. Y., to 1st B.S., 28th Inf., 1st Inf. Div., Ft. Riley, Kan.

SCHAFALE, HERBERT M., 17 Drexel Dr., Bridgedale, East St. Louis, Ill., pastor of a new mission church, Gahokia, Ill., (new).

SCHERRY, ALBERT L., Alexandria, Ky., to 117 W. Market St., Xenia, Ohio (retired).

SCHIEMANN, RICHARD, 292 Highland Ave., Elmhurst, Ill., assistant pastor of St. Peter's, (new).

SCHIPPEL, PAUL D., 4th and Market Sts., Wisconsin Rapids, Wis., pastor of the Wisconsin Rapids-Arpin Charge, (new).

SCHNACKENBERG, JOHN W., Riverton, Wyo., to Nisland, S. D., pastor of Peace.

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SCHROEDER, WILLIAM R., Maple Lake, Minn., pastor of Bethlehem, (new).

SCHROER, ORVILLE H., Peoria, Ill., to 1725 Winsted St., Ann Arbor, Mich., assistant pastor of Bethlehem.

SELBERG, KEITH D., New Palestine, Ind., pastor of Zion, (new).

SHEFFIELD, CHARLES J., 6645 Fieldson Rd., Dayton 59, Ohio, pastor of Fair Lea, (new).

SHINN, ROGER L., (G) Nashville, Tenn., to Union Theological Seminary, Broadway at 120th St., New York 27, N. Y.

SZABO, EUGENE Z., chaplain, Lake Charles, La., to 6200th Air Base Grp., PAF, APO 74, San Francisco, Calif.

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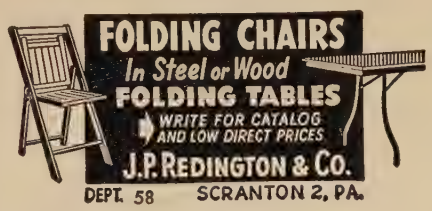

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UTKE, ROBERT A., 3001 N. 37th St., Milwaukee 10, Wis., pastor of Immanuel "E" Church, (new).

WALTHER, EUGENE A., R. 3, Fairbury, Neb., pastor of Zion (Gladstone), (new).

WEAVER, STACY I., 2003 Henderson St., Bethlehem, Pa., pastor of Zion, (new).

WEDEKING, RALPH W., 316 S. Avenue B, Washington, Iowa, pastor of St. Paul's, (new).

WELSH, J. ROBERT, 61 North Ave., Hagerstown, Md., assistant pastor of Christ Church, (new).

WELTGE, FREDERICK J. W., St. Jacob, Ill., to R.R. 2, Box 190, Waco, Tex., pastor of St. John's.

WETZEL, WILLARD W., (D) Jacobus, to 623 S. Richardson Ave., Lansdale, Pa., Christian education field worker in Philadelphia Synod.

WILKING, EUGENE F., (E) to 3705 Ross St., Madison 5, Wis.

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CC Calls

BALCOM, HERBERT M., Mt. Sterling, Ohio, to Plymouth, Wis.

BELLINGHAM, RICHARD K., McCall, Ida., to assistant, First, Tacoma, Washington.

DANA, ROBERT G., to associate, South, Concord, N. H.

DE BOLT, WALTER, to Douglas, Wyo.

DORN, WILLIAM V., Aurora, Neb., to Mazon, Illinois.

ELLIOTT, JAMES, Adv. Christian, to Lee Center, Ill.

FINDLAY, ROBERT, student, to Tilton, Ill.

FOLKERTS, ROLAND, from interim to full minister, Melvin and Roberts, Ill.

HAHN, RAYMOND D., to teach for one year at Prince of Wales College, Charlottetown, P.E.I., Canada.

HERMAN, ALAN C., from interim to full minister, Chebanse, Ill.

JONES, RAYMOND T., to campus minister, Defiance College, Defiance, Ohio.

KNIGHT, ROGER D., Hartford Theological Seminary, to Gilbert, Iowa.

MACK, GENE, Grinnell College, to student pastor, Newburg, Iowa.

MILLER, CLARKE, Yale University Divinity School, to Shenandoah, Iowa.

PHILO, HARRY E., from associate to minister, First, Kenosha, Wis., November 1, 1959.

PROPECK, DONALD, to Summer Hill, Ill.

ROBERTSON, JOHN, student, to Vesper, Wis.

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ROSS, JAMES F., Dartmouth College, Hanover, N. H., to Drew University Theological Seminary, Madison, N. J.

SANDERSON, J. KENT, to Pittsfield, Ill.

SCAVO, JOHN E., Wilder, Vt., to Park Street, Bridgeport, Conn.

SMITH, VERLIN E., Fairview, Lebanon, and Center, Wingate, to First, Mooreland, Indiana.

SMOTHERS, GARY, Andover Newton Theological School, to assistant, Marshalltown, Iowa.

STEECE, ARVEL M., to Saybrook, Old Saybrook, Conn.

TOPPAN, LOUIS C., Federated, Bristol, N. H., to assistant, Wellesley, Mass.

VAN VACTOR, GLENN E., Vermillion, S. D., to Holladay Community, Salt Lake City, Utah.

WRIGHT, HAROLD J., Plainville, N. Y., to Union, Proctor, Vt.

CC Resignations

AIKEN, EDWIN E., Enfield, Conn.

CARTER, LEVI J., Illini, Warrensburg, Ill., to retire.

COLLINS, EARL F., First, Kenosha, Wis., to retire, November 1, 1959.

GALLAGHER, ROGER C., E and R, First, Bunker Hill, Ill.

KILDE, CLARENCE M., Fairmount, Wichita, Kansas.

LAIR, J. EDWARD, Morgan Park, Chicago, Illinois.

LAU, DONALD A., Church of God, North Manchester, Ind.

RISHELL, PAUL W., executive secretary, department of Christian social relations, Protestant Council of the City of New York, N. Y., to retire.

RUETER, ERNEST A., Union, Evansville, Ind.

SMITH, LELAND D., Methodist, Irasburg and Coventry, Vt.

THOMAS, FRANK F., Bartlett, N. H.

TINGLEY, REUBEN R., Union, Mattoon, Ill.

CC Installations, Ordinations, Recognitions and Anniversaries

ADAMS, JOHN, ordination, Saginaw, Mich., June 28.

BARROWS, ROBERT K., installation, First, Corning, N. Y., June 17.

BEVILACQUA, JOSEPH J., induction as associate general secretary, Hawaiian Evangelical Association of CC churches, Honolulu, June 18.

COMMUNITY, Elk, Wash., dedication, April 26.

FIRST, Bellevue, Wash., dedication, May 24.

FIRST, Pasco, Wash., dedication of Christian education unit, April 19.

FOLKERT, ROBERT A., installation, First and Columbus, Richmond, Mich., May 17.

FRENCH, L. THERON, installation, United Community, Newbury, Ohio, May 17.

HALL, PHILIP S., ordination and installation, East Barre, Vt., June 28.

HAZEN, GEORGE A., ordination, Candor, N. Y., June 14.

HUMES, ALLEN M., ordination, First, West Hartford, Conn., June 7.

ISAACS, FRANK C., ordination, New Baltimore, Mich., June 21.

JUELL, LAWRENCE P., installation, Community Riverdale, N. D., May 17.

KELLEY, JAMES R., ordination, Manning Chapel, Brown University, Providence, R. I., June 14.

KITTREDGE, SCOTT D., ordination, First, Pembroke, Suncook, N. H., June 8.

KNIGHT, ROGER D., ordination, Plymouth, Eau Claire, Wis., June 14.

LAWRENCE, EARL A., installation, First, Auburn, Calif., May 24.

LIEBER, RAYMOND H., ordination and installation, Moravia, N. Y., June 14.

LINDEGREN, ROBERT W., ordination, First, Waimea, T. H., May 17.

LOPER, VERE V., First, Berkeley, Calif., fortieth anniversary of ordination, June 14.

MAC DUFFIE JR., MALCOLM A., installation, Old South, Hallowell, Me., June 21.

MATHIS, JOHN P., installation, Wilson, Conn., June 14.

MC CORMACK, WILLIAM E., recognition, First, Pasadena, Calif., June 7.

MC MULLEN, HORACE M., installation, Brunswick, Me., May 26.

MUNSON JR., PAUL N. L., ordination, Farmington, Conn., June 21.

MURPHY, AUBREY L., installation as associate minister for Christian education, Green's Farms, Westport, Conn., June 7.

NYREN, ROY G., ordination, First, Southington, Conn., June 14.

PENNEY, HUGH, Federated, Ayer, Mass., fortieth anniversary of ordination, June 14.

PETTER III, JOHN H., ordination, Graham Taylor Chapel, Chicago Theological Seminary, June 21.

PILGRIM, Moses Lake, Wash., constituting service, April 12.

REED, CLAYTON F., ordination, Byfield, Rowley, Mass., June 21.

RHINES, ALVA J., 25th anniversary as minister, First, Huntington, Mass., June 28.

SIDDALL JR., GEORGE T., ordination and installation, Ansonia, Ohio, June 28.

STOKES, KENNETH I., installation, Faith, Glen Ellyn, Ill., and recognition of the church, January 25.

STRIFFLER, ROY J., recognition, First, Bay City, Mich., June 24.

SWAIN, C. RAMSEY, installation, First, Haverhill, N. H., July 5.

THOMPSON, LYMAN H., ordination, Antigo, Wis., June 28.

THURBER, BENJAMIN W., ordination and installation as minister of Federated, Derby and Morgan, Vt., May 17.

WELLS, DAVID B., ordination, Trinitarian, Northfield, Mass., June 14.

WELSH, Hazle Village, Pa., dedication, June 14.

WONG, HOOVER, ordination, First, Honolulu, Hawaii, June 21.

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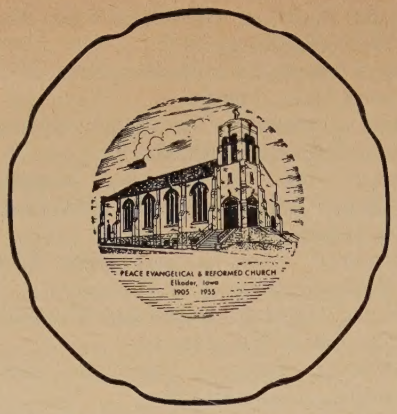

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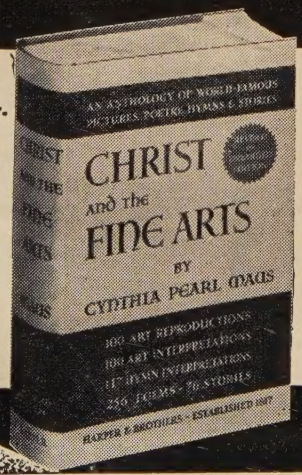

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WRIGHT, GEORGE T., ordination, Elmhurst, Ill., June 7.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

July 9. In New York, the Rev. Walter P. Trost, principal of Mawuli Secondary School, Ho, Ghana, West Africa.

E and R Departures for the Field

During July, the Rev. and Mrs. Eugene R. Braun, Hacienda Picalqui, Tabacundo, Ecuador, S. A. From New York, Dr. and Mrs. Theodore C. Feierabend and their five children returning from furlough to the Mission Hospital, Tilda, M. P., India.

CC Arrivals from the Field

During May, in Los Angeles, Calif., Lyda S. Houston of the Japan Mission for pre-retirement furlough.

During June and July in New York: Dr. and Mrs. William L. Nute Sr. of the Near East Mission for pre-retirement furlough; the Rev. and Mrs. Gifford H. Towle of the Marathi Mission for furlough with their daughter; the Rev. Dr. and Mrs. Carl R. Dille of the Angola Mission for furlough; the Rev. and Mrs. Lee D. Bergsman of the South Africa Mission for furlough with their two children; Barbara Kasmire of the Near East Mission after completing a year's

teaching in Istanbul, Turkey; Mr. and Mrs. David L. Whitelaw of the Near East Mission with their daughter after completing a four-year teaching term in Izmir, Turkey; Anna L. Messer, associated with the Near East Mission for one year as a teacher in Istanbul; Dr. and Mrs. Gordon J. Van Laan of the Angola Mission for furlough with their three children.

During June and July in Boston, Mass.: Dr. and Mrs. Berwyn H. Woodman of the Angola Mission for furlough with their four children; Barbara J. Holbrook of the Near East Mission after a three-year teaching term in Izmir; Jacquelyn Smith, R.N., of the Rhodesia Mission after short-term service at the Willis F. Pierce Memorial Hospital, Mt. Silinda.

In Moberly, Mo., the Rev. and Mrs. John A. T. Kingsbury of the Near East Mission for furlough with their children. On the West Coast, Ruth M. Ernst of the Near East Mission after a one-year teaching term at Izmir. In Tucson, Ariz., Mr. and Mrs. Malcolm S. Hayes of the Mexico Mission for furlough with their children. In San Francisco, Mr. and Mrs. David D. Larson of the Japan Mission for furlough with their children.

CC *Birth*

June 1, 1959. To Mr. and Mrs. Robert H. Crawford of the Philippines Mission, a son, Steven Alan.

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